



A Decla

ration of the .x.
holye comman-
dments of almighty God
written Exo. xx. Deu. v.
Collected oute of the scrip-
ture Canonically, by Iohn
Fouper, with certayne
new additions made
by the same maister
Fouper.

Lum, and for Iohna.

Anno M.D.L.

FD

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Vnto the Christiane Reader.



I Commende here vnto
thy charitie and Godly loue (chris-
tian Reader) the ten commande-
mentes of almyghty God, writ-
ten Exo. 20, and Deu. 5. the whiche
were geuen to this vsc, and end, diligently to be
lerned, and religiously obserued Deut. 4. Math.
7. My mynde, and commentaries in them I bes-
eeche the to reade with iudgemente, and good sen-
sence with knowledge: as I dout nothing: at all
of thy charite, or good willing hart towards me,
and all well meanyng persones. But for as much
as there can bee no contracte, peace, aliaunce, or
confederacye betwene two persones or moze,
except fyrst the persones that wyl contracte, agre
within them selves vpon suche thynges as shall
be contractyd, as thou right well knowest: also
seynge these ten commaundementes, are nothinge
else but the Tables or wytynges that contayne
the conditions of the peace betwene God and
man. Gen. 19. and declareth at large, howe, and
to what the persones named in the wytynges
are bounde vnto the other: Gene. 17. 22. Iere. 7.
I wyl be God, and you shal bee my people. God
and man are knyt together, and vnper in one. It
is necessary to knowe, howe God, and man was
made at one, that suche conditions coulde bee
agreed vpon and confirmyd with suche solempne,
and publicke euidences, as these tables be, writ-
ten with the fynger of God. The contentes wher-
of bynde God to agde, and succoure, kepe, and

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preserue, warrant, and defende manne frome all
ple, boothe of bodie and soule, and at the laste to
geue hym eternall blysse and euerlastyng felici-
te: Exodi. 19. Deut. 4. Math. 11. Ioan. 3. 4. 5. 6.
Manne is bound of the other parte to obeye, ser-
ue, and kepe Gods commaundementes, to loue
hym, honoꝛ hym, and feare hym aboue all thyn-
ges. Were there not loue and amitie betwene
God and man byyste, thone would not bynd hym
selfe to be master, nother y other to be seruaunte
in suche a frendlye, and blyssed societe, and felow-
shyppe as these tables contayne. Befeore there
foze they were geuen, God commaunded Mo-
ses to go downe frome the mounte Synai vnto
the people, to know of them, whether they would
confederate, and enter alyaunce with hym or not:
Exodi. 19. Moses did the message as God bad
hym, where vnto the people all together cons-
fentyd. So that it was fullye agreed vpon
that God shoulde be theyꝝ God, and they hys ser-
uautes, wyth certayne conditions, contayning
tho office of them boothe: God to make them a pe-
culyꝛe people, to pꝛefect them aboue all natiōs of
the earthe, to make them a pꝛyncely pꝛysthod and
a holy people.

Theyꝝ office to obey, and obserue hys holye
wyll and pleasure: Deut. 4. Exod. 19.

Here se we the aliaunce and confederacye
made betwene God and man, and the wyttin-
ges geuen: lyke wyse how it was made. But
wherefoze it was made, and foꝛ whose merites,
yet by these textes we se not: why god shoulde loue
man that so neglected hys commaundementes,
fauored and loued, beleued and trusted better the
deuyl then God: Genes. 3. so farre offended the
deuine

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deuine maiestie of GOD, and degenerated from grace, and godlynesse by custome of synne and contempte of GOD, that he bewayled, and repented that euer he made man: Genes. vi. and decreed to destroye the creature man, that he created, as he dyd in dede. Not onely thus destroying manne, but also protested openlye, that better it had ben Judas neuer to haue ben borne, Math. 26. and in the. 25. Chapter of the same Gospell, the displeasure of GOD is declared so greate, that he apoynteth manne to a nother end then he was created for, sayinge: departe ye doers of iniquite from me vnto eternall fyre, prepared, not for manne but for the deuill, and hys Angelles. What is nowe more contrarie one to the other, and farther at debate, then GOD and mā, that now we se bound in leage together, as very frendes. Moses Deut. 9. sheweth, that onelye mercy prouoked God vnto thys aliaunce, to receaue them into grace, deliuer them out of Egypt, and to possesse the plenteous land of Canaā: farther that God founde iust matter and occasyon to expulse th inhabitantes of that lande, and founde no merites in the Israelites to geue it them, for they wer a stiffnecked people, and intractable as Moses layeth to thep charge, Deut. ix. Howesoeuer it God haupng respecte onelye vnto hys promyses made vnto Adam, Abraham, and his posterite, measured not hys mercy accordyng to the merites of man, who was nothyng but synne, looked all wayes vpon the iustice, & deseruynges, innocencye, and perfection of the blessed seide promised vnto Adam, Gene. 3. and vnto Abraham, Genes. 12. 15. 17. God put the deathe of Christe as a meanes and arbiter of thys peace. Ebre. 9. For
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the Testamente auayleth not excepte it be confirmed by the death of hym that maketh the Testament: the which death in the iudgment of GOD was accepted as a satisfaction for sinne from the begynnyng of Adames fall, as Paul sayth, Christes priesthode was & is lyke vnto Melchizedek, that had nether begynnyng nor endyng: bounde nether to tyme nether to place, as the priesthod of Aaron, but as GOD accompted in Adames synne al mankynde beyng in hys loynes, worthy death: so he accompted in Christ all to be saved from deathe, Apoca. xiii. as Adam declared by the name of hys wyfe, called her Hena, the mother of the lyving and not of the dead: Genes. iii. All these promys, and other that apperteyned vnto the saluacyon of Adam and hys posterite, were made in **CHRIST** and for **CHRIST** only: and appertayned vnto our fathers and vs, as we appertayned vnto **CHRIST**. He is the doze, the way and the lyfe: John. x. he only is the mediator betwene God and man, without who no man can come to the father celestial. Joh. i. iii. vi. Because the promys of god appertayned vnto our fathers, for as muche as they lyfelye vnto **CHRIST**: herther vnto and for euer they were preserved from hel and the pynnes dew vnto Adames synne in hym, for whose sake the promys was made. The means of our peace and reconciliation wth God, is only in Christe, as Elai sayeth capit. 53. by whose passion we are made hole. Therefore Christ is called by Johan the Baptist. The lambe that taketh away the synne of the world. Ioan. i. and as the deuyll founde nothyng in Christ that he could cōdemne. Jo. 14. yf he were now, he hath nothyng in vs worthy to dam

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damnation, because we be comprehended, and fully inclosed in hym, for we be his by faith. All these that he comprehended vnder the promise, belonge vnto Christe. And as farre extendeth the vertue, and strength of Goddes promise to saue manne: as the rygoure and iustyce of the law for sinne to dampne manne. For as by thoffence and synne of one man, deathe was extended and made commune vnto all men vnto condemnacion, as Paule saythe. Rom. 5. so by the iustice of one, is derpyed lyfe into all men to iustificacion. The wordes of the promise made vnto Adame and Abraham, confyrmeth the same. They are those. I wyll put ennymitye and hatred betwene the and the woman, betwene thy seede, and the womans seede, and her seede shall breake thy heade Genes. iii. For as we were in Adame before hys fall, and shoulde yf he hadde not synned bene of the same innocençe, and perfection that he was created in: so were we in hys loynes whē he synned, and participant of hys synne. And as we were in him and partakers of the yl: so were we in hym when God made hym a promise of grace and partakers of the same grace: not as the children of Adam, but as the children of the promise. And the synnes of Adam wythoute pryuilege or exceptyon extended, and appertayned vnto al Adames, and euery of Adames posterite, so did this promise of grace generally appertayne as wel to euery and syngher of Adames posterite as to Adam: as it is more playnely expressed Genes. xv. xvi. Wher god promisethe to blisse in y seede of Abraham, al y people of y world. And Paul maketh no diuersite i christ, of iew, nor Gentile. Farther se

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was neuer forbydde, but that all sortes of people
and of euerye progenye in the worlde to be made
partakers of the Jewes relygion and Ceremon-
yes. Farther saynt Paule Ro. 5. Doeth by colla-
tyon of Adam and **CHRISTE**, synne & grace:
thus interpretet Goddes promyse. And maketh
not Christe interpoure to Adam, nor grace vnto
synne. If all thā shalbe saued, what is to be sayd
of those that saynte Peter spekeeth of, 2. Peter. 2.
that shall perishe for theyr false doctrine. And
lyke wyse Christe saythe, that the gate is streight
that leadeeth to lyfe, and fewe entre: Math. vii.
Thus the Scrypture aunswareth: that the pro-
myse of grace appertayneth vnto euerye sorte of
men in the worlde, and comprehendeth them all,
howe be it wpythin certayne lymyttes, and bon-
des: the whyche yf menne negleete, or passe ouer,
they exclude theym selves frome the promyse in
Christe. As Chaim was no more excluded tyll he
excluded hym selfe, then Abell: Daule then Da-
uid: Judas then Peter: Elau, then Jacob:
throughe Mala. 1. Rom. 9. it semeth that the sen-
tence of GOD was geuen to saue the one, and
to damne the other, before the one loued God, or
the other hated God. How be it these threatenyn-
ges of god agaynst Elau yf he hadde not of hys
wylful malyce excluded hym selfe, from the pro-
myse of grace, shoulde no more haue hindred his
saluation, then Goddes threatenynge agaynst
Niniue. Jon. 1. whyche not wythstandyng that
God sayde shoulde be destroyed within xl. dayes
stode a great tyme after, and vpo penance. Elau
was circumcysed, and presented vnto the churche
of GOD by his father Isaac in al external Cer-
emonyes, as well as Jacob, And that hys
lyfe

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lyfe and conuersacyon was not as agreeable vnto iustice and equite, as Jacobs: the sentence of **G D** vnto Rebecca Genel. 25. was not in the faulte, but hys one malyce: for there is mencyoned nothyng at all in that place. Gene. 25. that Esau was dyscrypted of eternall lyfe but that he shoulde be inferpoure vnto hys brother Jacob in thys worlde, whycher prophete was fulfylled in theyr posterities, and not in the persones, them selves. Of thys acceptacyon of the one, and reprobacyon of the other concernyng the promyses of the earth speaketh Malachie the prophet, as the begynnyng of hys booke declareth speaking in thys wyse. I haue loued you sayth the Lorde, and ye saye: wherein haste thou loued vs? God answereth. Was not Esau, Jacobs brother sayth the Lorde? Not withstanding I loued Jacob and hated Esau. Wherin hated God Esau? the prophete sheweth. I haue made hys possessyon that was the mountes (Seir) desolate, as a deserte or wyldernesse of dragons, Malachie. 1. the which happened in the tyme of Nabuchodonosor. Wherein he loued Jacob the text declareth. **G D** transferred the right and title that appertayned vnto Esau the elder brother to Jacob the yonger. Likewyse the lande p was promysed vnto Abraham and Isaac, was by legacy and Testament, geuen vnto Jacob and hys posterites, Genel. 25. and. 27. Saynce Paule Rom. 9. vlt the thys example of Jacob and Esau for none other purpose but to take awaye from the Jewes, the thyng that they mooste put theyr trust in, to saye, the wayne hope they had in the carnall linage, and naturall dyscende from the family and householde of Abraham, and likewyse
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their false confidence. they had in the keepinge of the law of Moles. Pauls hole purpose is in the Epistle, to bring man vnto a knowledge of his synne, and to shewe hym how it may be remytted, and wyth many testymonies and exampl'es of the Scripture, he proueth man to be saued onely by mercy, for the merities of Christ. Which is apprehended and receyued by fapth: as he at large sheweth cap. 3. 4. 5. of the same Epistle.

In the vnderstandynge of the whyche three Chapters a ryghte, is required a synguler and exacte diligence: for it semeth by those places that Paul concludeth, and in maner includeth the denyng grace, and promise of God within certayne termes, and lymytes, that onely Christ shold be effectuaryous and profytable in those, that apprehend and receaue this aboundante grace by fapth: and to suche as hath not the vse of fapth, Christ, nei- go is grace to appertayn. Now sayng no man by reason of thys naturall incredulyte borne, and begotten wyth vs Rom. ii. Ga. iii. can beleue and put suche confidence in God as he requyeth by hys Lawe, as experyence of oure owne weaknesse declareth, though manne haue yeres and tyme to beleue, the promise of God in Christ appertayneth vnto no man. Thys Sentence is playne Marke the laste Chapter. He that be- leueth not, shalbe damned. Now be it we knowe by the Scripture, that not wythstandynge thys imperfection of fapth, manye shal be saued, and lykewyse not wythstandynge that Goddes promise be generall vnto all people of the worlde. Math. x. Roma. xi. i. Timo. ii. Genes. iii. yet manye shalbe damned. These two poyntes therefore

muste

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must be diligently discussed. First how this faith, being vnperfect, is accepted of God: then how we be excluded from the promise of grace, that extendeth to al men.

I will not reherse now in the myndes of other but as bryely and simply as I can, declare the mynde of the Scripture in this matter. Saynte Paule calleth this scrupitude of synne, naturally remaynyng in oure nature corrupted, some tymes opethian, then amactian, at an other tyme asthenian. The first worde signifieth an imperuabilite, dyssydence, incredulyte, consumacie or inobedience. The seconde signifieth Erroure, liune or deceit. The thyrde betokeneth weakness, imbecillite, or imperfectyon. So wytteth Paule. 1. Cor. xv. mannis bodye to be fyfte bozne in imperfectyon, or imbecillite. Also that God concludeth all men vnder insydelyte. Rom. xi. In the Epistle to the Gallathians capitu. iii. He sayeth that the Scripture doeth conlude all men vnder sinne. In those thre places thou maist se the thre wordes that I reherseed before wryth þ which Paule describeth the infirmities of man, whych infirmities, Clay. liii. Joh. i. doth testifie þ they are translated into Chyist. Not so that we should be clene deliuered from them, as though they were dead in oure nature, or oure nature chāged, or should not prouoke vs any more to yl: but that they should not damne vs, because Chyiste satisfied for them in hys own body. And Paule sayth. Ro. v. that Chyiste dyed for synners which were infirme: and calleth those synners þ enemies of God. Now be it, he calleth not the Theostygas in the scripture, that is to say contemnoures of

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of GOD. Every man is called in the Scripture
wycked, and the ennemye of God, for the pryua-
tyon and lacke of faythe, and loue that he oweth
vnto God. Et impii vocantur qui non omnino
sunt pii. That is to say, they are called wycked that
in al thynges honoureth not GOD, beleueth not
in GOD, and obserueth hys commandemen-
tes as they shoulde do, whyche we cannot do, by
reason of this naturall infirmitie, or hatred of
the fieshe (as Paule calleth it Rom. 8.) agaynst
GOD. In thys sence taketh Paule thys worde
wycked, Rom. 5. when he saythe that Christ dyed
for the wycked. So muste we enterpretate sainte
Paule and take his wordes, or els no mā shoulde
be damned. Now we know that Paul him selfe,
Saint John, and Christ, damne the contemp-
tours of God, or suche as wyllingly continew in
sinne, and wil not repent. Mat. 12 Mar. 3. Luc. 12.
Paule Rom. 8. 1. Cor. 5. 2. Cor. 6. 2. He. 1. Those
the Scripture excludeth from the generall promes
of grace. Thou seest by the places afore reherled
that though we can not helpe in GOD as vn-
doubtedly as is required, by reason of this our na-
tural sykenes, and disease: yet for Christes sake,
in the iudgement of God, we are accounted as
faythfull sydeles for whose sake thys natural dis-
ease and sykenes is pardoned by what name so
euer Saynete Paule calleth the naturall in-
firmite, or Originall synne in manne. And thys
imperfection or naturall sykenesse taken of A-
dam, excludeth not the person from the promesse
of God in Christ, except we transgresse the limits
tes, and boundes of thys Originall synne,
by oure owne folye, and malycie, and eyther of a
contempte

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contempte, or hate of Goddes worde we fall into synne, and traunnsforme our selves into the ymage of the deuill. Then we exlude by thys meanes oure selves frome the promyses and merites of Chryste, who onely receyued oure infirmities, and Originall disease: and not the contempte of hym, and hys lawe. Farther the promes apper tayne to suche as repent. Therfore Clay. Capit. 53. sayde without exception, that the infirmities of all men were cast vpon his blessed shoulders. It is oure office therefore to se, we exlude not oure selves frome the generall grace, promysed to all men. It is not a Christian mannes parte to attribute his saluation to hys owne free wyll, with the pelagion, and extenuat originall synne. No: to make God thauctoz of ille, and oure dā- nacion, with the Maniche. No: yet to saye, God hathe wrytten fatall Lawes as the Stoicke and wyth necessite of destiny, violently pullethe one by the heere in to heauen, and thrusteth the other hedlyng into hell. But asserstayne thy selfe by the scripture, what bee the causes of reprobation, and what of election. The cause of refection, or damnacyon is synne in manne, whyche wyll not heare, neyther receaue, the promes of the gospels: or else after he hathe recea- ued it, by accustomed doing of ille, he fall epyther in a contempte of the gospels, wyll not stude to liue thereafter, or else hatteth the gospels because it condemneth hys vngodlye lyfe. And woulde there were nether God, nor Gospel to punyche hym for dosage of ille. Thys sentence is trewe how so ever man iudge of predestination. God is not the cause of sin, nor woulde not haue man to synne, Psalme. 5. Non Deus volens iniquitas
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tem, to es. That is to saye, thou arte not the God
 that wylleth sinne. Dece. 13. It is sayd: Thy per-
 dition o Israell is of thy selfe: and thy succoure
 onely of me. The cause of our electio is the mercy
 of God in Christ. Ro. 9. Now be it, he that wyls
 be partaker of thys election, must receaue the
 promes in Christ by saythe: For therefore we bee
 elected: because afterwarde we are made the mem-
 bres of Christ: Ephe. 1. Roma. 8. Therfore as in
 the iustificacion, or remission of synne, there is
 a cause, though no dignite at all, in the receaue
 of hys iustificacion: euen so we iudge hym by the
 scripture, to be iustified, and hath the remission of
 hys synne, because he receaued the grace promi-
 sed in Christ. So we iudge of election, by the
 euent, or successe, that happeneth in the lyfe of
 manne: those onely to be elected, that by saythe,
 apprehend the mercye promysed in Christ, other-
 wise we shoulde not iudge of election. For Paul
 saythe playnely. Ro. 8. that they that be led by
 the spirit of God, are the chyldren of God, and
 that the spirite of God, dothe testifie with oure
 spirites, that we are the chyldren of God, beynge
 admonished by the scripture, we must leaue sinne,
 and to do the woorkes commaunded of God,
 or elles it is a carnall oppynion, that wee haue
 blynded oure selves with all of fatall destiny and
 wyl not saue vs. And in case there folow not in
 oure knowledge of Christe, amendement of lyfe:
 it is not lyuely saythe that we haue, but rather
 a vayne knowledge and mere presumption. Jo. 6
 saith: No man commeth vnto me except my fa-
 ther drawe hym: many menne vnderstande these
 wordes in a wronge sence, as though God re-
 quired in a reasonable manne, none other then in a
dead

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deade post, and marketh not the wordes that folowe. *Omnis qui audit a patre et discit, venit ad me.* That is to saye, euerie man that heareth, and learneth of my father, cometh to me. God draweth with his worde, and the holy gost: but mannes dewty is to heare & lerne, that is to saye, receaue the grace offered, consent vnto the promises, and not repugne the God, that calleth. God dothe promise the holpe goste, vnto them that aske hym, and not to them that contemne hym.

We haue the scripture dayly in oure handes, read it, and heare it preached, Goddes merce euer continue the same. Let vs thynke verelye that now God calleth, and conuerte oure lyfes to it. Let vs obey it, and beware, we suffer not oure folythe iudgementes to wander after the fleshe, lest the deuyl wraппe vs in darkenes, and teache vs to seeke the election of God, out of the scripture. Although we bee of oure selves bonde menne vnto synne, and canne do no good by reason oure originall, and race, is vitious: yet hath not the deuyl induced holly, his similitude into anye of Adams posteritie, but onely into those, that contemne, and of a set purpose, and destyned malice, hate God, as Pharao, and Saul. Thone gathered all hys men of warre, and woulde fyghte with God, and his church, rather then obey hys commaundemente. Thother woulde, against goddes expresse wyl, and pleasure, kill Dauid, that God had ordayned to be kinge. These synnes Christ calleth the synne againste the holy ghost. *Mat. 12. Mar. 3. Lu. 12. Saincte John. 1. John. 5.* Sinne vnto deathe, Saincte Paule *Ebre. 10.* voluntarye, or willinge synne. We must therefore Judge by the scripture, and helpe all thynges

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ges there spoken . Knowe there be , the will of God, and serche not to knowe the thyng, that appertayneth nothyng to thyne office. Remembre how craftie a workman the deuyl is, and what practyse he hathe vsyd wyth other. Cheshelpe and before all thynges, he goeth aboute to take thys perswasion, that Goddes word is trewe, oute of mannes hearte. As he dyd with Adam. Genes. 3. that thoughte nothyng lesse then to dye as God sayde. Then thought he holly to haue pryncipalid his owne Image in Adam, for the ymage of God: and to bringe hym to an vtter contempt, and hatred of God for euer, as he had broughte hym to a diffidence, and dout of hys worde. Here let vs all take hede of oure selves, that daylye with the word of God, beyng admonysshid of ylle, yet amend not. We shall fynde at lengthe, God to be iust in hys worde, and wyl punyche wyth eternall fyre oure contumacye, and inobedience, whiche fyre, shalbe no lesse hotte, then hys word speakeythe of. So dyd he wyth Saull. Perswadyd the miserable wyttche, that God was so good that thoughte he offended he woulde not punyche hym as he sayde, but bee pleased wyth a fat sacryfice agayne. 1. Reg. 15. This doctrine is tharfore necessary to be knowen of all menne: that God is iuste and trewe, and requireth of vs feare, and obedience: as saincte John saythe he that sente me is trewe. Dauid psalm. 145. speaketh thus of his iustice. The Lorde is iust in all his wayes. And vnderstande, that his iustice extendeth to twos diuerse endes. Thone is, that he woulde all men to be saued. Gene. 3. 15. 17. Math. 11. I saye. 53. 1. Tim. 2. Ro. 11. The other ende, to geue every manne accordyng to his actes.

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To obtayne the fyrst ende of hys iustice, as maye
by as he not vttely wycked, and maye be holper
partlye wyth threatnynges, partlye wyth pro-
mysses, he alareth, and prouoketh theym vnto as-
mendment. **Exo. xxi.** The other part of hys iustice,
rewards, is the obedyence of the good, and
punyssheth in disobedience, and contempte of the
lawe. These two iustice the elders call correctiuum,
and retributiuum. **Jonas the Prophet** speaketh
of the first cap. ii. And **Christ Mat. xxv.** of the se-
conde. God would all men to be saued, and there-
fore prouoketh, now by fayre meanes, now by
foule, that the synner, shoulde satisfye his iustice, &
euyghteous pleasure: not that the promysse of god
pertayne vnto suche as wyl not repent, or hys
threatnynges to hym that doth repent, but that
he meanes he vseth to saue hys pooze creature. **1.**
Cor. xi. hys wayes vseth he to p[er]turb vs vntyll
suche tyme as hys holy spirite worke such a pers-
ection in vs, that we wil obey him, though there
were no payne, nor lope mencionated of at all.
Therefore loke not only, vpon the promys of god,
but also, what dyligence and obedyence he requir-
eth of the, lest thou exclude thy selfe from the
promys. There was promysed vnto al those that
departed out of Egypt wyth **Moses** the land of
Canaan: howbe it, for disobedience of goddes com-
maundementes, there was but one or two that
entred. Of the other part, thou seyst that the me-
naces, and horrible threatnynges of **GOD**, that
Pharaue the great cyte shoulde be destroyed within
xl. dayes, nothyng appertayned vnto the **Phari-
sees**, because they dyd penance, and returned to
God. In them, seyst thou **Christiane Reader** the
mercy of God, and general promysse of saluation
W. I. performe

Unto the

perfourmed in Christ, for whose sake only, God,
and man was set at one. So that they receaved
the preaching of the Prophete, and toke GOD
for theyr God, and God toke them to be his peo-
ple, and for a certayne thereof, reuoked hys sen-
tence, that gaue them but .xl. dayes of lyfe. They
lykewyse promysed obedyence vnto his holy La-
wes, and commaundementes, as God gaue vs
al grace to do. That though we be infirme,
and weake to al vertues, we exlude not
our selves, by contempt, or negligence
from the grace, promysed to all
men. Thus fare wel in

Christ. v. Nouem-
bris Anno,

1549.

John Houper wytheth grace and knowledge in

Christ to the Christian
Reader.



Judged Christian Reader
that in my former Epistle
I had sufficiently intreated
the to haue redde and geue
charitable iudgemente of
thys well ment and trulpe
wrytten treatyse vpon the
Ten Commaundementes:

But bothe my labours and
my request I see of manye not onely neglected,
but also dyspysed. and not dyspysed onely, but als
so condemned. Yea innocently I dare well saye,
yf men without affection redde or heare redde the
thyng, whiche of affectyon temerously they con-
demne. And in case I had not preuented, in tyme
(before I wrote the worke and printed it first)
The same folyshe iudgement of folyshe and yga-
norante peddle that nowe speaketh slaundersous-
lye of one vnslaundersous doctryne, I had wryt-
ten thynges, and not contrarie to Gods lawes
nor mans lawes, whiche woulde haue offended
them more, as touchynge dysuolvement, wherof I
soberlye intreate in the seuenth commaundment,
and truely as I wyl answere to the same by gods
grace. But I refrayned for two causes, the one is
that all thynges be not expedient though they be
lawful. The nexte that I knewe there laye vnder
euerie stone a Scorpion to bite and poyson

W. H.

what

Unto the

what so ever I shoulde wyte or saye. But seynge
no mans wytynges here to fore hath bene clere
and fre from misconstruing and calumniation of
suche Scophantes and Serpentyne tonges as
hurte, or they warne, kyl or they admonyche, as
der or they iudge, proclaime victoꝝ or they fight.
I must holde my selfe wel contented to suffer obs
loquie and flander now as they dyd then. And
as they wyshe a better mynde and prayed for
their aduersaries then, so do I now, that God
in Christ maye saue and bypunge bothe theym and
me to the ioyes everlastyng. Nothing desyre I of
the but as I erst desyred that thou wylte reade
wth iudgement thys litle declaracyon vpon the
ten Commaundementes, and in the seventh co
maundement thou shalt fynde added, moze then
was before for the confirmation of suche diuorces
ment as many of late have bene offended wthal.
And then geue sentence charitably whether I ge
ue any liberte to synne, or cleuate, diminyshe, exte
nuat, breake or dissolue Matrymonye vngodlye
and wthout iudgement or no. Way the. v. and
six. of Saynt Mathew wth the. x. of Marke,
and so shalt thou vnderstande wherein stande

both the state of the controuersye, and so
be able to geue bypghte and trewe
iudgement, which god graunt vns
to the that thou mayest not on
ly be able to mainteyne the
trueth that thou knowest
well but also serche to fynd out in al other doubt
ful questions the trueth thou knowest not.
Thus þ spirit of peace, loue, & know
ledge be wth the now & for ever Amen.
Fro London, 28. Julij. 1550.

A declaration of the ten commaun- dementes.

Caput. i.

What the lawe is.

Saying that y^e lest part of
the scripture requireth in y^e wyter
bothe iudgement, & circūspencion,
that y^e interpretaciō of one place,
repugne not the texte of goddes
worde, in an other place: Howe
muche more diligence, circūspencion, feare, and
loue, requirethe the two tables of the ten com-
maundementes, in the whiche is contained the
fecte, and hole somme of all the scripture. And
what soeuer is sayde, or wrytten by the Pro-
phetes, Christe, or the Apostels, it is none other
change, but the interpretation, and expolicion,
of these ten wordes, or ten commaundementes.
So that it were no nede at all, to require the
minde of any Doctor, or expositour to know the
will, and pleasure of God, manifested vnto the
worlde in his word, would they that hathe lea-
sure to rede the scripture, studie therein themsel-
ues. Or suche as be appointed, to the ministerie
of the churche, in their sermones declared, vnto
the vnlearnyd what, and whiche commaundes-
ment, the Euangelist, Prophet, or Historie that
he preacheth, declareth. If this were donne: then
were it no nede, to bestowe so manye peres in re-
uoluing the glose, and interpretation of man. For

A Declaration of

let hym wytte, or sape, what he pleaseth: he that
vnderstandeth the tecte, shalbee alwayes able,
to iudge, whether he wytte trew or false, and so
stablish his fayth, and knowledge, vpon þ word
of God: and not vpon the interpretation of man,
conforme all hys lyfe to thys rule and canone of
the ten commaundementes, and not vnto the de-
crees of manne, as God commaundeth Deut. 4.
These ten wordes, hath ben largelye, and at len-
gthe w. yttē vpon, by many great, and famous
Clerkes. So not withstanding as they haue yet
lefte sufficient mater vnto their successors, whe-
re vpon they maye exercise, bothe theyr learninge
and eloquence, as in a thyng mooste inscruta-
ble. There is no acuite, nor excellēcie of witte, no
lernynge, no eloquence, that can comprehend,
or compasse the doctrine, and misterie of the ler-
nyng, that is conteyned in these commaundemen-
tes. They teach aboundantlie, and sufficient-
lye, in fewe wordes, howe to knowe God, to
follow vertew, and to come to eternal life. Where-
fore it behouyth euery man of God, to knowe
as perfectly these commaundementes, as he
knowith hys owne name. That all his workes,
wordes, and thoughtes maye be governed accor-
dyng vnto the mynd, and pleasure of thys lawe.
Likewise because we may, by the knowlege here
of, vnderstand other mens wyttynge, & commaū-
dementes, whether they be of God, or of manne,
profitable, or pernicious: ledyng to lyfe eternall,
or to deathe euerlastyng. They teach what god
requyeth in the hearte, and what in external
conuersacion, bothe to God, and manne: what is
to be done in the commune wealthe, and what
in euery pynate cause. What is the superiours
Deutic,

the.i.commaundement. fo.ii.

Dewtie, and what the inferiours: What the
housbandes dewtie, and what the wifes: what
the fathers, and what the sones: what to be done
to a Citisen, or landes man, and what to a straū-
ger: what in the tyme of peace, and what in the
tyme of warre. So that in these ten preceptes,
euery manne maye see what hy's offyce is to do:
wythout farther trauayle or study, in anye other
sorte of other lerning. I purpose therfore by god-
des grace, as well as I can, to open by other pla-
ces of the scripture, the trewe sence, and mea-
nyng of these ten commaundementes, synple,
and playnclye, that the vnlearned, may take pro-
fyte by the same. Thys order I wyl obserue.

First shewe what this word law, or commaun-
dement meaneth.

Then how the lawe should be vled.

Thyrdely, prepare the readers mynd, that he
maye alwayes rede, and heare, these commaun-
dementes with frute, and commodite.

Fourthly interpretate euery commaundement
seuerally, that the Reader maye perceaue, what
god the geuer of the lawe requyret of euery mā,
that professeth his name.

Iustinian. lib. i. Pandect tit. i. saythe that the
law is a facultie, or sciēs of þ thing that is good
and ryght, as Celsus there def. neth. Or thus, the
lawe, is a certayne rule, or canon, to do well by,
whythe ought to be knowen, and kepte of al mē
Lice. de leg. Saith, that the lawe, is a certayne ru-
le, proceedinge from the mynde of God, perswas-
yng ryght, and forbidding wrong.

So that the lawe, is a certayne rule, a director
re shewing what is good, and what is ill: what
is vertewe, and what is vyce, what profitable,

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and what dysposytable: what to be done, and what to be lefte vndone. Thys declaracyon of the law generall, appertayneth vnto al the kyn- des, mēbres, and partyculer lawes, made other for the body, ether for the soule. So that who so ever be ygnorant of the law, and rules that aper- tayne vnto the sciens, or arte, that he professeth can neuer come to thende, or perfection, that his professyon requircth. As for example, thende of a Christiane man is eternall lyfe, and hys pro- fessyon is, to knowe, and learne the lawe and canones, that mooste playnelye, and syncerlye, le- deth hym vnto this ende, of eternall felicyte. As the lawe of God, whiche is a certayne doctryne, shewing what we shoulde be, what we shulde do, and what leaue vndone, requiring perfecte obe- dyence towardes GOD, and aduertysynge vs, that God is angry, and dyspleased wyth synne, And wyll punyssh eternallye, suche as perfoyme not al thynges perfectlye, contained in this law, as ye may rede. Mat. 22. Exod. 20. Deu. 6. Those places, shew that God requireth of vs, perfecte obedyece. What payne is dewe to the trans- gressour, ye may rede, Deut. 28. Cursed be he that fulfylleth not the lawe, and lykwys, Mat. 24. Departe from me ye workers of iniquite, in- to eternall fyre. I declare now, good reader, what the lawe is, and not how it maye be fulfyl- led, that I defer vnto thende of the expoycion of the lawe. Nowbest I woulde thou shouldest most dylygentlye marke this distincion, or declaracyon, what gods lawe is, that thou mayst know, what dif- fers is betwene the lawe of God, and the lawe of man. Mannes lawes, onelye requireth exte- rnal, and simple obedyece. Goddes lawes bothe
external,

the .i. commaundement. fo. iiii.

external, and internall.

Now he that is ignoraunt, of the meanes, is ignoraunt of the end. Weynge ignoraunte of the causes, must needs be ignoraunte of the effecte. Onely by the lawe of God, the meanes is known, therefore onely the lawe of God yf we wyl come to the end that God woulde vs to do: is diligently to be lerned. For lyke as the physycion, cannot communicate hys health wpth the sycke papyente: or the lypynge man hys lyfe, wpth the deade bodye of an other (but euerye man enioyeth hys owne healtbe, and lyueth wpth hys owne lyfe) so profyteth not, hym that is vndersted, the knowledge of an other man, but euerye man muste knowe, and learne him selfe the lawe of God, yf he wyl be saved, Joh. 6. Deute. 4. As he that wyl be a physycion, must lerne the preceptes, that teacheth phisicke. A musicion, the rules of musyck, the oratour, the rules of Rethorycke. The plowgh man, the rules of husbandrye: and so euery person the rules that belonge vnto hys profession, or else he shal neuer profyt in his science, or art: nor be accounted a craftes man, that knoweth not the principles of hys crafte. No more, before the maiestie of God, is he accounted a christian man, that perfectly knoweth not the commaundementes of GOD, though he be christened, and braggethe of the name, neuer so muche. And because that no man shoulde excuse: hys ignoraunce, and say the, Byble is to long, and containeth so hyghe mysteries, and secreasies, that the laborynge man, hath neyther sufficient tyme, neither convenient vnderstandyng, to lerne the lawe, and commaundementes of God: it pleased hys infynyte goodnes, to collecte, and

L. iiii. gather

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gather the contentes, and summe of the whole law, into so short, and compendious abridgement that no sevens of the worlde, hathe hys principles or generall rules, concluded wyth so fewe wordes. Experience, and proue, declareth the same. The logicion, hathe no lesse, then Ten generall rules, called p^redycamentes, wherein is conserved thole matter of hys arte. The Rethoricion, thise maner, and dyuerse kyndes of causes, Demonstratiue, Iudicall, and delib^eeratiue. Thole body of the lawe Civile, these thre principles, lyue honestlye, hurte no man, and geue euery man hys, Justinianus, lib. i. Institu. The Philisic^on, as many principles, as be kindes of dyscaies. The heauenlye God eternall, hathe concluded all the doctrine Celestiall, in. x. wordes, or commaundementes. Exo. 20. Deut. 5. And yet for a farther healte of our vnapt memo^ry, to retayne the wyl of God: he hath gathered, the sayde ten commaundementes, into two. Math. 22. Mar. 12. Loue God wyth all thy heart: and thy neyghbour as thy selfe. Deute. 6. 26. Leuiti. 19. So that euery dull, and harde w^ritted man, may soner learne, the principles, and general rules of Ch^ristes religion, then of any other art, or science, p^r he geue hys diligence, any thing at all, for the space of one moneth.

There be many causes, that shoulde prouoke man vnto the studie, and knowledge of this law. First, the p^rofyte that cometh thereof, whiche is exp^ressed. John. 17. This is lyfe eternall saith Ch^riste, to knowe the, & father: and hym that thou hast sente, Iesus Ch^riste. Dauid the p^rophete, desired the knowledge of this law, & so is p^riouslye exp^ressed, in the comma^rodite thereof, in the

moste

the .i. commaundement. fo. iiii.

mooste holyc Psalmc. cxviii. that nothyng of
thys worlde maye be compared to it, for it leas-
dethe to eternall lyfe. What commodyties it
bryngeth in this worlde, it is declared. Deut. 28.
and, Psal. 128. yf thou heare the voyce of thy lord
God, and obserue it, thou shalt be blessed in the
felde, and at home, blessed in all thynges that
thou takest in hande to do, reade the Chapter. Yf
thou wylte not learne the wyll of thy lord: thou
shalt be cursed in the felde, and at home: and vn-
fortunate in al thy actes: farther, wpythoute the
knowledge and obediēce of this law, no persō in
the worlde can iustlye, and conuenientlye serue
in hys vocation, or condycion of lyfe, of what de-
gre is cuer he be. Wherefore Moses commaun-
ded. Deut. 4. that no man shoulde declyne, from
thys lawe, nether to the ryght hande, neyther to
the lefte: meanyng by these wordes, that no man
shoulde adde, or take any thyng from it, but sym-
plye, to obserue it, as it is geuen, and wyrtten
vnto vs from thys ryghte lyne, and trewe regle
of goddes word: mā errith diuerse wayes. Some
tyme by ignorance, because he knoweth not, or
wyl not knowe, that onely the expresse worde of
God sufficeth. He holdeth wpyth the moost parte
and condemneth the better, as it is to be sene,
at this present daye. Thys reason taketh place;
it is allowed of the mooste parte, and stablyshed
by so many holyc, and learned byshopes, therfore
it is trewe. When they can not by the scrpyture
proue, neyther the learnynge, neyther the lyfe of
theyr doctours to be good.

The seconde way, that ledeth from the worde
of God, is many tymes, the power, and authory-
tye of thys worlde. As we se, by the byshop of

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Rome, and all hys adherentes, who geueth more credence, and saythe vnto one Charter and gyfte of Constantinus, then to al the holt Byble. Another erithe, by mylstakynge of the tyme, makynge his supersticion, far elder then it is, will not forsake falsed for the trueth. And saythe, thus my father beleued, and shoulde I beleue the contrarie? thus rather will gyue credyte to hys father beyng blynd, then vnto God his great graunde father, that seeth. To the lawe of mā more credyt, then to the lawe of GOD. As the knowledge of man is thus withdrawen, fro the worde of God, by ignorance, and ile vled customes, so is the lyfe, and conuersatyon of man lyke wyse, not gouerned with the worde of God, but with accustomed fraude, and gyle: cuery manne in hys vocatyon, and condrepon of lyfe. The spiri- tualte wyth false receared, and ile dclerued, teas chis. The temperaltie, wyth false cōtractes, and pꝛoposterous byinge and sellynge. The pꝛynces, and superiour powers of therthe, for the mooste parte, and all lerned men, other in mayntainynge a wronge religion, oꝛ in not restorynge the trewe, declyne, far from thys symple, and syncre veryte conteyned in gods worde. Some dyspence with a lesse yle, to auoyde a greater harme. Some pꝛes- cribe lawes, for the consciens of man, for a tyme, vntyll it maye be farther deliberated vpon, oꝛ ap- proued good, by a generall counsell. These men, greuoulye offended themselves, and causethe o- ther to do the same. In case the lawe made for the tyme, seme not good, vnto suche, as shall at a moze leasure, haue theramination thereof: the lawe for the meane tyme, shall be condemned, as hereticall, and pernicious.

Then

the. i. commaundement. fo. 6.

Then put the cause, that many, or at the leste, some of those that led theyr conscience after the lawe, made for the meane tyme, dye. Howe stans bethe then the case, wyth these departed soules, that were deceyued, whyles they lyued, by false doctryne. They doutles, are losste, for ever, and wythoute tyme, yf they dyed, in anye erreure of the Catholyke faythe, as Christe sayeth Luke. 6. spekyng of false interpretoures of the worde of God. If the blinde, lede the bynd, he sayeth, not onelye he that ledethe shall fall in to the dyche: but bothe. Therefore it is not sufficiente, that people haue a lawe for the meane tyme: but what so ever, the conscience begynneth wyth all, it must ende, in the same. That is to saye: no lawe at all shoulde be spoken of concernynge the conscience, but thonlye worde of God, whiche neuer altered, nor cannot bee altered. Math. 5. Luke. 16. Psalm, 18. Dauid Psalm. 119. prouethe the immutabilite of Goddes worde, by two stronge reasons, yf heauens, and Earthe made by thy worde can not be alteryd, howe muche more the worde it self? Rede the two verses that begynne wyth the letter named, in Englyshe thus: Thy worde Lord abydeth for ever, as the heauens testyfy. Unto the whiche lawe, the conscience of man, in maters of faythe, is bound onely. For when so ever, or who so ever prescribethe anye lawe, for the cause of relygion, and geueth it this tittle, for the meane tyme, vntyll it maye bee iudged by a generall counsell, or other wyse decreed, by thassemblaunce of lerned menne: thaugeth for of the lawe, declareth him selfe, not to knowe whether hys lawe be trewe, or false, ledynge to hel, or to huen, to saue the conscience of man or
to

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to damne it: but leueth it in dowt, & maketh it as
 vncertayne, as these that shall haue the censure,
 & iudgment thereof, preferred vnto their differences
 and leaueyna. I woulde wishe therfore, & hertely
 praye vnto almyghtye God, to put into the hartes
 of all superiour powers of the Erthe, grace,
 and knowledg, to chole. iiii. indifferent iudges, to
 appeace al contrauerses in religion. If the Cler-
 gie shoulde iudge, the woerlde woulde and
 myghte say, they are to partyal, and for many re-
 spectes, woulde to muche fauoure, theyr owne
 commodite. If the temporality shoulde iudge, the
 Clergie woulde thynke, some thyng to be done of
 displeasure, or malice, that alwayes in maner
 hath remayned betwene the parties. Farther, yf
 a Papist, Lutherion, or zuinglion shoulde iud-
 ge: they agre, so ile, one with thother, that the ma-
 ter coulde not want suspicion. Therefore I wo-
 ulde haue ones these. iiii. indifferent iudges to
 breake the strepse. The Wyble in Ebryue, the Wy-
 ble in Greke, the Wyble in Latine, and the Wyble
 in Englyshe, or in any other vulger tonge, accor-
 dinge to the speache of the Realme, where thys
 communication shoulde behad. The doutles these
 iudges that fauoureth not, more thone parte,
 then the other: no more one person, then the o-
 ther: Woulde some set men at peace: in case they
 loued not dissention. But as long, as thaucto-
 ryte of any generall counsell, or iudgement of man,
 is accompted equiuallente, and egall wyth the
 worde of God: the trueth, cannot be spaccrclie
 knownen. Suche as can interpretate, nothyng
 well, but lobeth to fynde occasyon, to caluminat
 thys good meanyng of thys thing wel spoken, will
 say I haue an yle opinion of God the eternal in-
 hauct

the .i. commaundement. fo. 61.

heauen, and lyke wyse of the superiour power in
earthe, by cause I damne the dysciples or the false
Doctors, wth the doctors: and take from all
power of the erthe auctoritie to prescribe vnto
theyr subiectes, any lawe, touching religion, of
the soule. As concerning the iudgement of God,
agaynst those that be seducyd by false prechers,
or makers of false lawes, Sainct Luke capit. 6.
Ezech. 3. and. 13. iudgeth as I do. And as tou-
ching the question. What I shuld then say of
oure forefathers, that euer liue the tyme of Con-
stantine the emperor and Syluester the Bp^hope
of Rome hath alwayes in maner, bene seducyd
by the false doctrine of man: I can iudge, none
other then the scripture teacheth. Bothe he
that ledith vnto damnacion, and he that is led,
falleth into the pyre. And in the same place
Christe sayth, that it sufficeth the disciple, to be
as his master is. Sainct Paule describeth the na-
ture of suche as preache false doctryne thus .2.
Tim. 2. they leade vnto iniquite: and their com-
municacion, cateth as the disease of a canker.
Meanynge that false doctryne, hurteth not one-
ly hym, that is seducyd: but lyke wyse, suche as
shal be his hearers. And as this disease callyd a
canker, if it be in any part of mannes body, it in-
fecteth allwayes the next partes vnto it as Ga-
lenus w^{ryt}eth de causis morborum: lyke wyse
Leonardus Fuchsius, De compendio medici-
ne. And Ouidius thus. Atq^{ue} malum late so-
let, immedicabile cancer scirpce, et illeas vitia-
tis addere partes: which is the same description
of the disease w^{ryt}ten afore, so doth false doctri-
ne. And as euery membre of man, maye be in dan-
ger of this disease, yet chesye the members that
man

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wanteth synewes, and bones. At seminarum maxime, quod rare et laxa sint, ac crassissimam aserbilis materiam prompte excipiant.

Euen so the preaching of false doctrine, may deceaue every man, but specially the simple and vnlearned, as it is to be sene at this day, the more petie every where. Calier for a soule, that canne do nothing, but blisse a tubbe of water, to kepe an hundreth in supersticion, and the adulterous doctrine of manne: then for him that is wel lea- rnyd in the lawe of God, to wyne ten vnto Christ. Not wythstandyng I beleue, that in the muddes of darkenes, when all the worlde (as far as manne myghte iudge) had swozen vnto the Bishope of Rome, that Christe had his electes, that neuer consentyd vnto his false lawes, ne- ther walked not, after straunge Gods, though vnknown vnto man, as it was in the tyme of Elie the Prophete. 3. Reg. 19. where god sayed, he had preservyd seven thousand that neuer bowe- ed theyr knees, nor kyssed Baal.

In every age, so god preserveth some, that no false doctrine maye corrupte them: though the nature therof be, as Pauls saythe, to infecte as a canker. So god impccheth many times, and woulde not thinges to execute their natural ope- ration, as we rede Exod. 3. where the bush burn- ed, and yet consumed not. Lyke wyse of the thre chyldezen in the fyre furnis, Dan. 3. and as Christe saythe, Jo. 10. that his shepe harkened not, vnto the voyce of the false preachers. As many therfo- re, as died before vs, seduced by false preachers without penance, the scripture condemneth.

As many as belueed them not, but trusted to the scripture (or els deceaued, yet called to grace before

the .i. commaunde. fol. bff.

Before they dyed they eternally in ioy and solace and are saued, as John saith. Apo. 13. in the blayd of the lambe. I iudge therfore in this point, god to be nomore seuerer, the the scripture teacheth, wherein he teacheth vs, what we shoulde beleue: and iudge of hym. Thus I haue spoken largely, trewly, to admonysh my good reader, to beware of mannes lawes: in the cause of religion. As touching the superior powers of therre, it is not unknowen vnto all them that hath readen, and marked the scripture, that it apertayneth nothing, vnto their office, to make any lawe, to gouerne the consciens of their subiectes, in religion, but to raighe ouer them in this case, as the worde of God commaundeth. Deut. 17. 1. Re. 12, 2. Mar. 8. Mat. 6.

How be it in their Realmes, prouinces, and iurisdiccions, they may make what lawes they wpll, and as many as they wpll. Commaunde them to be kept as long as it pleaseth them, and chaunge them at theyr pleasure, as they shall see occasion for the wealth, and commodite of their Realmes, as we see in all the notable commune wealthes. Amonge the Greakes, and Romaynes wpyth other. Vnto the whiche superioure powers: we owe all obedience, bothe of bodye, & goodes, and lykewise oure dailie prayer for them vnto almightie God, to preserue theyr honoꝝ, in grace, and quietnes: Ro. 13. 1. Tim. 2. 1. Pet. 2. Mat. 22. Mar. 2. Luc. 20. and as manye dyuerse commune wealthes as there be, so many diuerse lawes may there bee. Howe bee it, all Chyptes, wth kynges, & kingdomes with other magistratess, shoulde raighe by one lawe, and gouerne the churches of theyr Realmes, solie by the word of God.

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God, whiche is neuer to bee chaunged, as I be-
clarped afore in the diffinition of goddes law, that
it is a rule neuer to bee chaunged, by superioure
power, or inferiour: Psalm 18. 4. 18. So dothe
the holy Prophet Dauid (that honoied God,
reuerenced the powers of therth, looued the com-
mune sort of people) teach. Psalm. 17. Shewe me
good lord thy way, & leade me in a ryghte pathe,
for feare of those that lay wayte for me. So com-
maundeth Job capl. 22. to learne the lawe at the
mouthe of God.

I folow therfore the commaundement of god,
perswading euery man to lerne his saythe in hys
lawe as Moles dyd, Deut. 31. comending þ lawe
vnto the priestes, the sonnes of Levi. Not onelye
that they shoulde know it, but to shewe it vnto
thole multitude of the peplemen, women, chil-
dren, and straingers that they might heare it, lerne
it, feare the lord God, and obserue his commaun-
dementes. So christ commaunded his Apostelles
to preache, and their audiens to heare, the thinge
he commaunded, Mat. 28. Mar. 16. with what di-
ligence, and howe it shoulde be preached, lerne in
the 8. and. 9. chapter of Acten.

Caput. ii.

Of the vse of the lawe.



It is well known by the places
afore rehersed, that the lawe of
God requireth an inward, and
perfecte obedience, vnto the wylle
of god, the whiche thys nature of
man corrupted by Original sinne
cannot

the.i. commaunde. fol. biii.

cannot perfoꝛme, as sayncte Paule pꝛoueth ma-
nifestlye in the. 7. & 8. chapiter to the Romaines.
There remaineth in man as long as he liueth ig-
norance, and blindenes, that he knoweth not
god, nor his law as he ought to do. But rebellith
by contumacie agaynste God. For noman suffe-
reth goddes visitations, punishments, with such
paciens as is required. Noman can abide to heare
hys defaultes rebuked by the lawe, but hateth
hys admonitours, and woulde that there were
nether God, nether law so that he myghte vn-
punished satisfie hys pleasure. Likewyse the wil
is frowarde, and peruerse that it wylleth no-
thing of God, nor of his lawe so that if it deny-
neth any parte of suche goodes, or pleasure,
as the world requirith, as we may se, by dayly de-
fection, and departure from the knowledge of
Gods worde, in those that ones were as ar-
dent as fyre. But now as the Gadarenes dyde.
Mat. 8. Luc. 8. Mat. 5. They desire Chyst to de-
part out of their countrey, rather the they wold
lost their swynne. Where is now the will, & frely
and frankely should forsake al the goodes of
world, & also thys mortal lyfe, rather the to leaue
Jesus Chyste, whych as John sayth, only hath
the word of eternall life. cap. 6. It is not neede to
pꝛoue thys peruersenes and wycked resistance a-
gainste god, & vertew by the example of other: but
euery mā may fynd hymselfe to much infected with
thys discaise, would he loke vpon his owne lyfe,
and be as egall a iudge of hym selfe, as he is te-
merous in iudging of other. Then should he se
the same ile in hymselfe, that he seith in an other &
euery man dampned before God, excepte suche

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as belyue in Iesus Chyſte, Rom. 5. And ſtudy to
lyue after hys law. 1. Cor. 5. Luc. 1. Tit. 1. Mat. 7.
Pſalm. 6.

Seeing the workes of the lawe cannot deſerue remiſſion of ſynne, nor ſaue man, and yet God requirerh our diligens, and obedience vnto the Lawe: it is neceſſary to know the vſe of the lawe, and why it is geuen vs.

The fyrſte vſe is ciuile, and externall, forbid- dyng, and punyſhyng the tranſgreſſion of po- lytyke, and ciuile ordinaunce, as Paule wy- teth. 1. Timothy. 1. The lawe is geuen to the vn- juſte. Wherefore God commaunderh the Ma- giſtrates and ſuperiour powers of the Erth to punyſhe the tranſgreſſours of the lawe made for the preſeruatiſon of euerye comune wealth, as we rede, Deut. 19. Thou ſhalt remoue the ſke- tone in the comune wealth, that other maye feare to do the ſame. Thou ſhalt haue no pity vpon the tranſgreſſoure, for ſuche pitye as is vſed of man agaynſt thys commaundement towardes the tranſgreſſours: is rather a mayntenaunce of ſle then workes of mercy.

The ſecond vſe of the lawe is, to informe and inſtructe manne arighte what ſynne is, to accuſe vs, to feare vs, and to damne vs and our iuſtice, becauſe we perſorme not the lawe, as it is requi- red. Roma. 1. and. 7. howe be it the lawe con- clu- deth all men vnder ſynne, not to damne them but to ſaue them, yf they come to Chyſte. Rom. 11. Gala. 3.

Theſe two vſes of the lawe, appertayne as well vnto the infidels, as to the fideles. To ſuche as be not regenerated, as to thoſe that be regenerated, for thoſe that ſe cannot bypne to Chyſt ſe damne.

The thyrde vſe of the lawe is, to ſhewe vnto the Chriſtians what workes God requyrethe of them: For he woulde not that we ſhoulde ſayne workes of oure owne braynes to ſerue him with all: as the Synhoppes lawes that teacheth an other ſaythe, and other workes then the olde Teſtamente or the newe, but requyrethe vs to do the workes commaunded by hym, as it is wyrtſen, Math. 15, they worſhippe me in vayne wyth the preceptes of men. Therefore Dauid ſaythe the worde lorde God is the lyght vnto my feete. Pſal. 119. By the knowlege of this law, we iudge all other mennes wyrtinges, Chriſtians, and Synnyckes, whether they wryte wel, or yle. And without a ryght knowlege in this law, no doctrine can be knowen whether it be trewe, or falſe.

This law iudgeth, who defendeth the better part, Marcion, or Tertullion: Auguſtine, or Arius, Chryſte and hys apoſtelles, or Caiphas, & hys college of ſcribes and phariſes: the poore preachers that wyth daunger of lyfe ſet forth the glory of God, or the Pope wyth hys college of Cardinales: that wyth wycked lawes, ſtudy to deface the glory, and maiesty of Chryſtes church, where and what is the Catholike church of the chriſtians: and where the Synnagoge of Antichriſt. No falſhede can be hyde, yf menne ſpeke the trueth wyth this lyght. If we examyne oure deedes, or other mennes by this lawe or Canon: we ſhal ſoone perceaue, whether they pleaſe God, or dyſpleaſe. If we be prapſed, and haue an honeſte eſtimation amonge people: bypne bothe oure conſciens, and praple of the worlde, vnto this rule of Goddes worde: and then ſhall euery manne iudge hymſelfe, whether he bee

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inwardely the same man: that people esteeme him
for outwardlye. In case man, sustayne lykenesse
dispraise, and contempte, of suche as bee in the
worlde, yf the lawe of God bare testymony with
hys coniscyens, that it is rather the Malice of
the worlde, then hys demerites, that oppresseth
thus hys good fame wth the burden of slanders
der: he shall rather reioyce, that God hath pres-
serued hym from the crimes that he is falsely ac-
cused of, then impatiently suffer the malycious
worlde, malyciously to iudge God, to be euell, as
it is his accustomed maner.

Thys lawe iudgeth that Aristotell in hys
morales teacheth the better doctryne when he con-
demneth the external fact in case the mynde and
wyl concur not to the doyng thereof: then the By-
shoppes in theyr decrees that attribute the remis-
sion of synne nether to contricion, nor faythe,
nether to Christ, but vnto the external sprinklinge
of a droppe of water. For thus they say of the wa-
ter, and of the bread. In the exorcisme, or coniur-
ation of the water: *Flas aqua exorcizata ad
effugandam omnem potestatem inimici. &c.* That
is to saye. I coniure the: in the name of God, as
it is at the begynnyng of the coniuration, to be a
water blessed, to expell all the power of the deuill.
Of the breade thus: *Benedic domine istam crea-
turam panis, ut omnes gustantes ex eo, tam cor-
poris, quam anime recipiant sanitatem.* That
is to say: Blythe lord this breade that as manye
as taste thereof, maye receaue healthe, bothe of
body, and soule. By thys lawe thou mayste iud-
ge who defendeth the better opinion. Summa
is ouer that forbyd ymages: or else the Byshoppes
pre

hes lawes, that say Idoles can teache the vnder-
 ned people, and be to be vbled. Syng the matter
 to iudgemente, and se whiche oppynion Goddes
 law wyl defend: Non facies, inquit Deus, sculp-
 tile, aut vllam similitudinem. Thou shalt make
 no ymage. &c. Whose lawe is more consonante
 with Goddes lawes, the decrees, and preceptes
 of Cato, that saythe: Parentes ama, Magistrat-
 um metue. That is to say, loue thy father, & fea-
 re the Magistrate: or the Synopes lawes that
 parke yonge chyldren in Cloysters that neuer
 knowe their parentes nede, and like wyle exempt
 the clergie from all obedience of the hygher
 powers.

Goddes lawes saythe with Cato: Honora pa-
 rentes. Omnis anima potestatibus supereminens
 tibus subdita sit, Roman. 13. Ero. 20. That is to
 say, Honor thy father: and euery man bee sub-
 sect vnto the superiour powers. The Romayne
 Reprehended and deposed lykewyse the tyran-
 ne Nero for his crueltie: and kyled the vicious
 Prince Tarquinius Sextus for vitiarynge of
 the chaste Matrone Lucretia. The bishopes law-
 es saythe thus: Si Papa sue, et fraterne salutis
 negligens reprehenditur, inutilis, et remissus
 in suis operibus, et insuper a bono taciturnus,
 quod magis officit sibi, et omnibus, nichilo minus
 innumerabiles populos ceteratim secum ducit
 primo mancipio gehenne cum ipso plagis multis
 in eternum vapulaturus. Quis culpas est hic re-
 bargare presumat mortalium nullus, quia cunctos
 indicaturus, ipse a nemine indicandus.
 That is to say, If the Pope care neither for his
 owne health, nether for his brothers, he founde
 unpardonable and negligent in his workes, care-
 D. 11. then

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thee a man apte to do no good (so I English: *ta-
 returnus a bono. i. qui sua natura of honestate,
 probitateque facile facit*) that hurteth hymselfe
 and other: ledeth wyth hym, people innumeras-
 ble, by legyons vnto the deuyll, to be punyshed
 wyth hym, in paynes mooste dolorous for euer.
 Bynginge Dope no mortall man should presume to
 repprehende his faultes, for he iudgeth all men,
 and is to bee iudged of no man. What law was
 there euer wyrtten more pernycious, or contrary
 vnto Goddes lawes, then thys. Virillus as
 Saynte Julianus allegeth the wyrtynge of the
 philosopher Pythagoras: who proueth to be
 one onely God, who made, and preserueth only,
 the thynges made: so doothe Sophocles: Cicero
 ii. lib. of the Nature of Goddes i. lib. Tullius,
 quest. i. lib. De legibus. Seneca, vnto Lucilius
 Epist. lib. 15. Byng these Ethnyches lawes vnto
 the worde of God, with the lawe of Bythoppes
 that teacheth the innocation and ayde of saynes
 tes departed oute of thys worlde: and then
 thou shalt se, that the Ethnyches lawes are ap-
 proued by Goddes worde: and the Bishopes lawes
 condemned. For Goddes lawes saythe: I am
 the lord thy God, and thou shalt haue no more,
 before my face. Exod. 20. Deut. 5. and yf we pray
 for any thyng, Goddes worde commaundeth
 to aske in Chyistes name. John. 14. Bynginge the
 knowledge, and vse of Goddes worde, is so neces-
 sary, and onely telleth vs, what is good, & what
 is yll: what trewe, and what false: Euerie man
 should geue diligence to knowe it: setting al o-
 ther busynes of the worlde asparte.

Caput. iiii.

the .i. commaundement. fo. xi.
A preparacion vnto the Ten
 commaundementes.

Moses before he repeateth the ten commaundementes in the booke of Deute. Describeth certayne necessary rules, and instructions, whiche he vseth as preparatiues, and means, to dispose and make apte the hertes of the people, to receiue this holyc, and mooste blisfed sermon of almightie God, the Ten commaundementes, wpth condigne honoꝝ, and reuerence, and that this law, and pceptes myghte worke their operation, and vertue in man, which is to purge, and cleanse the soule, and mynde, from all vnholosome, and contagious dyscase, and sykenes of synne. And to preserve þe body in health, and al honesty of lyfe.

As a purgation made for the bodie, whiche Galenus callethe humorum qui sua qualitate molestant, euacuationem. That is to saye, the syng of suche humors, as be hurtfull. Many tymes worketh the not bys operatyon, by reason of the ple temperatoure of the bodie, or else of the region, that to muche, by reason of her, draweth humors of man, into the exterior partes of the body, so the worde of God, poured into þe eares, & vnderstandyng of man worketh not many tymes, his operacion, in cleansing the soule fro the humors, and corruption of synne: by reason of this tēperatoure, and disposicion of the persones, that vseth to reade, and heare the scripture. As the phisition therefore, geueth the patient, first some preparatiue to dispose, and make apte the body, to receaue the purgation wpth safe, and

condemnite: so doothe Moses prepare, first to make his auditours apte to heare þ commandementes, that afterward they might receaue the with fruite, and profyt. Howe to procede in the science, and practise of phisike, Ierne of Galene and Hippoc. of such as professeth that arte. My purpose is, to shew how Moses procedethe in the celestial science of diuinitie to cure the soules of man. He prescribeth vnto his audience. vii. rules, or preceptes, wherewith he prepareth the, vnto the receauing of the Ten commandementes, and withoute them, it auayleth nothinge, to heare, or reade the commandementes, or anye other place of the scripture.

The fyrste rule is: confidence, and a right perswasio[n] of Goddes word, that al his promises be true, and will doubtles, geue the good promysed vnto the good, and the ill promysed vnto the ill, though it seme, neuer so impossible vnto the flesh. This preparatiue, is moost necessarye for all men, that wyl be the disciples, and hearers of Goddes word. For when men thinke þ God is not to be deide, he scure, and wyl punyssh the synne, according as it is written in his commandementes: and he wyl geue fauour, and preserve them that feare him they neuer take profyte, nor neuer shal so, in hearing, or reading the scripture, for they haue no more credence to it, then to a wayne and tapholes tale. This misbeleue, and incredulitye somtimes goddes word is thocation, and let, that the word heard, or reade[n], worketh not his operation, and the mā no better at night, then in the morning: in age, then in youth. Moses therfore perswadeeth them vnto a certaine right confidence, saying. Ecce dei in conspectu vestro terram, vnde

the .i. commaundement. fo. xii.

venite et possidete terrā, quam iuravit dñs patribus vestris Abrahā, Isaac, et Jacob, ut daret eis atque semini eorū postcos Deu. i. That is to saye behold, I have presented before your face, the lād which the lord promised to geue vnto your fathers Abrahā, Isaac, and Jacob, and to theyr posterite: come and possesse ye the lād. Jacob, and his posterite were in suche bondage in Egypte, that it seemed impossible that euer they should possess the lād of Canaan, promised by God. Reade the .14. first chapters of Exod. and se. The as thou canst not chole, but beleue him to be trewe in thone promysse of hys helpe, towards the good, so beleue him, that he will lykewys punish the yle, though he suffer, and dyssemble for a tyme at oure synne, to call vs vnto penance. Ro. i. yet at lengthe we shal be assured, he will kepe promes as well in punishing the yle: as in doing good, to those that repent. If thou reade the scripture thou shalt fynde examples of booe the howe he fauoured, and kept promes, with the good, and the bad. Noa saued, and hys famyle, the hole worlde damned with water: Lot saued, and the cities burned. Josua, and Caleb entred the londe promised: all the rest dyed for their synne in the desert. If thou canste not reade to stablyshe thy fayth in the worde of god, yet canst thou lerne no master, to teache the this confidence in God. Turne thyne eye, of whiche syde thou lyste vp, or downe. Beholde the byrdes of the ayer, and the floures of the feld, Mat. 6. Luc. 12. and acknowledge, not only þ power of God, that made them: but also hys prouidence, in fedyng, and apparelling them; for they bee scales, and confirmations of Goddes promes

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that wyl clothe the, fede the, and helpe the, in all necessytes. They were not created, onely to be eaten, and spelled vnto: but to teache the to credite, and beleue Goddes promyses Mathew. 6. Luke 12.

The seconde rule, or preparatyue is: that thou haue a ryghte opinion of the magistrates, and superiour powers of therthe, that thou geue the no more, neyther no lesse honoure nor reuerence, then the worde of God commaundeth. Thys he declareth by the. 12. Princes that were sente to exploat, and searche the priuities and condicion of the land of Canaan, two of the perswaded the people to beleue Goddes promes, & not to feare the people that dwelled in the lande, vnto these Godly prynces, was no saythe, nor credit geuen of the people. The Princes that perswaded the thinge contrarie vnto God, were beleued of the people, and their counsell admytted. By thys we learne, that suche Magistrates, as perswabe the people by Goddes worde, should be beleued and obeyed, the other not, in the cause of conscyence. There must God onely be hearde. Act. 5. Mat. 10. Let a people shall saye of a ryghte saythe, for he that knoweth not, what hys dwetye is to God, and hys lawes: wyl beleue rather eye with his forefathers: then the truethe wyl the worde of God, and thys ma is no mete auditour nor discipyle of the worde of God.

For lacke of this preparatyue, the worlde, hath erred from the truthe thys many yeres, to the dishonor of God, and daunger of Christian soules. Men doo the not looke what goddes worde saythe, but extollethe the aucthorite of mannes lawes, preferringe the degree of a general

the .i. commaundement. fo. xiii.

exprovinci all consell before the worde of God, whiche hath brought this abhominacyon and subuersyon of al godly doctryne, into the church of Christe.

The thirde preparatye, is obedience: bothe vnto God and man. It were as good, neuer to reade the scripture, nor to heare sermon, in case we mind not to obey vnto the worde of god spoken, or redden. Therfore dothe Moses abraide, and reprehende them. Deu. 1. when they knewe the lande to be good, by the frute that the .12. prynces brought vnto them, they woulde not procede forth in theyr iourney to possesse the lande, but murmured agaynst God, wherfore they perished in the desert. Therfore, we must bynge with vs vnto the redyng of the word of God, obedience, and be ready to do euery thyng, it commaundeth, though it seme neuer so dyspyle, as Abraham dyd in leuyng his countrey. Genes. 12. and offryng his sonne. Genes. 22. and as Christ commaundeth all that wyll be his Discyples, Matth. 10. Luke. 14. the thyng that GOD commaundeth must be obeyed, what daunger so euer happen. Yea yf it be the lost of oure lyfe. Luke. 9. 17. Matth. 16. Likewyse the commaundemente of the superiour powers, and no man should detracte, nether denye his obedience because he is a Christiane. 1. Pet. 2. Ro. 13. Ephe. 6. Col. 3. Tit. 2. not onely with eye seruite, but from the hert, satisfying not onely suche charges as the necessities of the commune wealthe shal require, but also wyth lyfe, to defende the same, not fearig how strong an ennemye is agaynst him, nor how manye: but rather to consyder, howe strong God is that hath promysed to preserve euery mannes ryght,

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righte, and geuen commaundement that no man shall do the other wronge. Deut. 5. Exo. 5. Non facies fortunam, commit not theste, againe: Honor a parentes. Honor thy father. The whiche commaundemente requireth obedience to all superiour powers. Only obey the word of god, what so euer shall happen vnto man, in hys godly vocation as Moyses commaunded. Deut. 20. Yf thou see hoymen and chariotes more then thou haste, feare not god is with the, as we haue example in Abraham, Gedeon, Josaphat and others.

The fourthe preparatiue is, that they shoulde obserue the commune lawes vled amonge all people whiche is called ius gentium, that they shoulde peaceably passe by the possessions of the chyldren of Elau the Edount Heir, and lykewise by the Moabites, not to molest the, neither their goodes, but bye such thinges as they wanted for monye, tyll they passed their lymites, and bodes the whiche lawe bounde them, not to spoyle, rob, and burne, where so euer they came as well they frendes as their foes, as it is vled in oure tyme amonge Churlianes, that saye, silent leges pater arma. That is to say: lawes be dispensed with all in the tyme of war. Contrarye vnto this deuillische opinion, God required them to passe as trew men, and not as tyces, as those that were obediente vnto all honeste, and godlye lawes, and not as exempt and priuiledged persones from all vertewes, and godlynes.

The fyfte preparatiue is, that they shoulde esteeme thys doctrine of the commaundementes as it was worthy. And declared the estimation thereof with many reasons. The first, of the vtilite & profyte that it bringeth, wherof he speaketh

the .i. commaundement. fo. xliii.

kyth in the .4. Chapi. Deut. Hec est sapientia, et
intelligentia vestra coram populo. That is to say
thys is your wysdome, and prudence before the
people: thys is the doctrine onely and lawe that
teacheth howe to lyue well, and to auoyde the
displeasure, bothe of God and man, and leadeth
to eternall felicity. What other people is there of
the world, sayth Moses, that hath theer goddes
as present, as our Lorde god, as many tymes as
we inuocate and call vpon hym. Thys doctrine
was gyuen from heauen, and the auctor therof is
God. A doctrine alwayes to be learned and ob-
serued: not in Paper, or parchmente, but in the
heart of man. And dayly taught vnto the world,
as the maner of the geuyng of it declareth Exo.
xxix. vnto all the people it was preached, not in
an obscure, and darke place: but in the mounte,
clerely and openly that no man should dout of it.
as though it came oute of Trophonius cave,
saynt Patrice purgatory, or the priuey cham-
ber of th: Byshoppe of Rome. Soothe the lawe,
and the lawe geuer, knowne of all the people. Al-
mos was familiar wyth Iabiter, as the Doctis
sayne. Fuma had communicacion wyth Agers
the Goddes, but no manne was recorde thereof.
He myght therfore sayne what he lyst. Is ma-
ny supersticious: Hypocrates hath done.

There appered vnto Grego:pe a chyld in the
breaste of the altar, the which vpon yt it were
trewe was deuplythe, and wroughte by the des-
upl to deceaue the people of God. Bygitta
saue lykewyse in her contemplacions woun-
ders. The Byshoppes in their decretalles sayth
lykewyse mercuryles and mysterys that no man
elles can se: except he be sworen to renounce gods

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des lawes. For they teache one saythe, and the Gospell another, one kynde of good workes, and Christ another.

This lawe, is of an other sort, and perfection openly manifested by God, not vnto one prince or lernyd manne, not vnto 12. or 70. heades and principallies amonge the people: but vnto all the hole congregation, and not sodenlye but wyllynglye, greate deliberacion, and preparation of the people for the space of thye dayes: Exod. 19. this lawe therfore Moses woulde the people to esteeme as a thyng of all thynges mooste to bee esteemed. As they do nothinge at all, that say the Scripture containeth not, all necessarie doctrine for the healthe of manne. But nedeth mannes decrees.

The sixte preparatiue is a trewe, and ryghte vnderstanding of the law. Not to constrayne the letter agaynst the mynde of the texte, but beholde alwayes the consente of the Scripture, and to do no wronge vnto the auctor thereof.

Some men call thys a dispensacion of the lawe: when the extreme thereof cannot with iustice, and equite, be exceptyd agaynst the transgressour, as we se Deut. 4. where Moses appoynteth certayne Cityes, to bee as refuges, or sanctuaries for them, that by chance or agaynst they will shoulde happen to kill any man. & the lawe is, that whosoener shed the blud of manne shall satisfie the lawe wylth his blud agayne: Ge. 9. Math. 26. Apoc. 13.

This law extendeth not as farre as the wordes sound: but as farre as the mynde of the letter permitteth, that is to saye, vnto suche as of hatred, rage, and willfull madnes, or to satisfye

For anyle and vndigested passion, that hateth
hys neyghboure, killeth hys neyghboure, con-
temnethe God in the superioure powers, who
shoulde reuerence and punyſhe the ile doer, and
not he hym selfe. Those, and ſuche lyke, shoulde
ſuffer deathe agayne: and not ſuche as kyll as
gaynſt theyr will. Thus doeth the ſcripture of
God interpretate it ſelfe, and ſheweth how euery
law ſhoulde be vnderſtand. The which is a very
neceſſary rule, and precept, to be alwayes obser-
ued euery where, leſſe the figure, and force of the
letter ſhould do iniuries vnto anye circumſtance
of the texte. Therefore I woulde euery man in the
reading of the ſcripture, ſhould marke two thin-
ges, in euery doubtfull texte.

Fiſt the conſent of other places: then the al-
legorie of the letter. As for an example. Thys
propoſition. Math. 26. thys is my bodye: fyrſte
loke the other places of the ſcripture, what chri-
ſtes bodye is, and what qualites it hath, howe it
was conceiued and borne, and whether it is as-
cendyd: then thou ſhalte by the conſent of other
places, be conſtrayned to vnderſtand theſe wor-
des according to the analogie, or proportion of
ſayth, and not after the letter. Then conſider by
the ſcripture why Chriſt by an Allegory, called
the breade his body, and the wyne hys bloude.
Then it ſhalbe eaſy to vnderſtande, that they be
rather confirmations of oure ſaythe, then the bo-
dye it ſelfe. Sacramentes, and memorials of
the thynges paſte, and not the thyng they repres-
ſent, and ſignifie, Rom. 4.

The ſeuenth preparatiue is, to adde nothing
vnto this lawe nether to take any thyng from it.
Who can be a conuenient diſciple of God, and
hys

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hye doctrine, that beleueth not all thynges and
euery thyng necessarye for the saluation of man,
to be contayned openly, and playnely, in the scrip-
ture Canonically. Or howe can he be a Christian
man that beleueth one commaundement of god,
and not the other. He that sayde, thou shalt
haue but one God, sayeth lykewyse, thou shalt
neither add, nor take any thyng from the scrip-
ture. Deut. 4. But shalt obserue it, as it is ge-
uen. So sayd Christe. Math. 28. so sayeth saynte
John. cap. 21, lykewyse in the revelations of Jes-
us Christ oure redemer. cap. 22. What is more
necessarye for hym that wyl reade the scripture,
or heare it preached, then thys preparatiue. first
to be perswaded that all veryte, and necessarye
doctrine for oure saluation is contayned there
in, and that the holpe Church of the Patriar-
ches, Prophetes, and Apostelles beleued, prea-
ched, and dyed for the same, and in the same doc-
trine. Yf thy hert be not thus prepared: but iud-
gest that gods law conteyneth one part of suche
doctrine as is necessarye for mannes saluation;
and the Byshops lawes an other parte: thou con-
temnest and dyshonourest the hole lawe, and ge-
uer therof, and offendest the commaundement ge-
uen Deut. 4. 12. and Proverb. 30. reade diligently
by those places. Farther remembre that this oppo-
sition is so vngodly: that the whole scripture
endeth wpth this sentence: if any man adde vnto
the worde of God, God wyl put vpon hym, all
maledictions conteyned in the booke. And yf any
man demynyssh any thyng, of thys prophecie
God wyl take from hym suche parte as he hath
in the booke of lyfe Apocalips. 22.

The

Caput. iiii.

I Am the Lord thy God, that brought thee out of Egypt, from the house of servitude. Thou shalt have no strange gods before me.

Thys precepte of commaundemente hath two members. The fyrste requireth that we accept accompt, and take þe god that made, and prefereth all thyng, the God Daday, omnipotent, and sufficient, not onely to be GOD: but also to be oure GOD, that helpeth vs, succoureth vs, saueth vs, and onely defendeth vs. The seconde parte forbiddeth all false goddes. Thys fyrste parte is the grounde, originall, and foundation of all vertue, godlye lawes of Christiane workes. And where as thys precepte and commaundemente is not fyrst layde, and taken, as the onely well whereof spryngeth all othere vertues, what so ever be done seme it neuer so glorious, and holy vnto the worlde it is nothing but very supersticion, and ypocrysie as Paule sayth. Ro. 14. Ebze. 11. What putteth dyfference betwene the deathe of Socrates, and Elalas: Diogenes, and Hieremie: Sophocles, and Isacharie, Euripides, and Steuine: Homere, and saynt John Baptist: sauing only the knowledge and confidence in this commaundement: I am þe lord thy god. What differēce were there betwene the Churche of the pharises, Scribes, and Hypocrites, & the church of god were not the knowledge of thys commaundement, that containeth two most necessary thynges. The trewe knowledge of

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God, and the trewe honour of god Deut. 4. 12.
Exo. 19. 20. Gen. 12. 17. The whych foundation, &
grounde of oure religion, bothe the Testamentes
euery where teachyth. Also the ymage of god in
oure soule though he w^e bee bozne in seruitude of
synne and blinde vnto all godlines: saue a spar-
rell, and diuine lyght not withstanding remayn-
eth in the soule, that oure owne conscience cris-
eth out agaynst vs, when we vtterly contene, the
reuerence, and diuine maiestie of God: as it ap-
pereth by the horrible, and fearfull deathe, of
suche as thought it more easie to destroye theyr
owne lyuynge bodies, then to endure the confus-
ion and dolours of theyr owne conscience wth the
iudgement, and contempte of Goddes lawes, as
it is to be seene leuig profane examples a part in
Saul, and Judas: wth all other such in oure
tyme, that are the causes of their owne deathe.
The subtilties of the deuell muste bee taken hede
of therfore, and knowen betime, lest he shew vs
God in an other forme then he sheweth hymselfe
in hys word and thys commaundement. Where
he saythe that he is oure God, to saue: as well re-
die to punyssh vs, yf we contemne hym: as to heale
pe vs if we loue hym. The deuelle goeth about
an other thyng: and woulde all men, as long as
they haue a purpose, & bent w^{ll} to synne, thynke
that God is a mercyfull God, a gentle, swete,
and pyggie god, that winketh, and w^{ll} not see
the abomination, and accustomed doynge of
he. But when the conscience feleth the displeas-
ure of god & seeketh redress, he amplyfeth, and
exaggrateth the greatnes of synne, sheweth it
as lowle, & as horrible as it is in dede, and more
extenuateth the mercye of God, maketh hym
then

the .i. commaundement. fo. xbi.

Then a cruell, & an vnniercyfull tyrant, as impos-
 sible to optayne mercy of, as to sucke water out
 of the drie pumpeste, or burninge cole. Wherefore
 sayng hys maiestie is inuisible, and cannot bee
 knowne of mortall manne as he is: and lyke wyse
 because man geueth lytle credyte, or none at all
 vnto hys blessed worde he presenteth al hys works
 hes, heauen and Earthe vnto manne, to bee tes-
 timonies, and wytnes of hys greate power, that
 manne saynge those creatures, and wondrous
 preservation of the same, myghte thynke vpon
 God the maker of all thynges, and thanke hym
 wth all the hart: that he woulde save these wor-
 des vnto him a vyle creature, and wormes meate
 I am the Lord thy God, by his works he shew-
 ed himselfe thus vnto Adam Gene. 1. and vnto
 the naturall phi. Ro. 1. also vnto euery resonable
 man Deut. 30. howe be it so far hath the deuyll
 blynded many (would to God onely the infidels,
 and not suche as bee accounted Christians) that
 they take as much knowledge of God by the
 contemplacion of hys works, as Midas the
 kynge by the contemplacion of hys gold. Where-
 fore saynge we beleue wth suche difficulte thys
 worde of God, I am the lord thy God: and the
 deuyll hath blyndfolded, and dared oure syghte
 and so bewitched all oure senses, that we heare
 nor see any thyng to the glorie of God, and sal-
 uation of oure soules: he addeth yet other testi-
 monies to acertayne vs that he is our God, and
 leueth nothyng vndon, that might draw vs vnto
 a firme, and constance beleue in hym: settinge
 before oure Eyes the glayous and wondrous
 deliuerance, and defence of the people: what
 he broughte them out of Egypte, Suche testy-
 monies

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monyes added he vnto hys worde, to stablysh
oure faythe alwayes. To Adam, and Abell, when
the fier from heauen burned their sacrifice Ge-
ne. 4. 9. 17. Exod. 12. so vnto vs: vnto whome he
hathe geuen the same word. Ro. 1 hathe geuen for
the confirmation thereof hys dere sonne Iesus
Christe, bothe, dead, and resuscitated from death
to shewe vs hym selfe and to teache vs that he is
oure God to saue vs from the seruitude of hell,
and synne, and to healepe vs as many tymes as
we call vnto hym in Christes name. For onely
in hym we come to thacknowledge of god that he
will bee oure God. Though the Jewe, and the
Turke, knowe there is but one God, and after
theire religion would honoz hym: yet doute they
whether he taketh care of them, wyl heare theyr
petitions, wil be honozed of them, and howe he
wil be honozed. For they haue not the worde
of god, as Christe gaue it but as they falsly in-
terpretat it, to the contumelie, and dishonour of
Christe. But we knowe hym to be oure God as
thys commaundemente sayth: in Christe Iesu,
John. 1 Mat. 11. Jo. 16 When we haue a true
knowledge of hym by hys worde we must geue
hym the same honoz, that hys commaundemente
requireth, to say: obedience and feare, saythe,
and loue. Repete the wordes agayne of the com-
maundemente, and marke them. I am the lord,
thy God. If he be lord: then hath he power ouer
body and soule: obeye hym therefore lest he de-
stroy them both. Thy God if he be God, all thyn-
ges be in hys power, and hathe sufficient, bothe
for the, and al other, and wyl geue it the, because
he is thy god. He nedeth for hym selfe nether hea-
uen, nether Earthe, nor any thyng, that is there

the .i. commaundement. fo. xviij

In, and to put the out of doute therof, he brought
not onely the people out of Egypt, to warante
his promysse: but also sende hys onely sonne, to
dye for thy sake, that he myghte be thyne, and
thou hys. Rom. 8. Esa. 53. The firste nowe of this
parte of the commaundemente is: to declare, and
bring mā vnto a knowledge of God as y^e se. And
once knowen by hys worde, requireth also man-
nes dewtye, to honour him, in trewe, and p^{er}fecte
religion, the whiche consisteth in feare, fayth, and
loue, the which thre popytes Moses diligently,
and at large declarerh, in the .6. .7. .8. .9. .10. .11.
Chapiters of Deut. and doothe nothyng else in
all them, but expounde thys fyfthe commaundes-
ment. I wyll shewe the partly howe, and then re-
de the places, and learne more by thy selfe. In the
begynnyng of the .vi. chapi. he sheweth wherfore
thou shouldest feare hym, and kepe hys comma-
ndementes, saying: it shalbe to thy profyte. Thys
is the maner of all men, that woulde haue anye
thyng done: first to shewe what profyte follow-
eth the doyng of it: that the commodite, myght
excitate the mynde, and stirre up of hym that thou
do it. Moses sayeth it shalbe well w^{ith} the, god
wyll multiplie thy seede, and geue the a lande flow-
yng with milke and hony. Nowe yf thou feare
the lord god, this shalbe thy rewarde, and the
same selfe promette thou shalt fynd, many tymes,
annered w^{ith} the feare of god, before thou com-
est to y^e ende, of the .ii. chapter, al healthe, and ioy to
loweth the feare of God. Marke those wordes
well, and pryncthe in thy hert, feare of noyle, no
sickness, contagious syer, or dyscase: so thou ha-
ue thys medicine of Goddes feare, in thy soule
whiche preserveth the healthe, & expulseth all dyscase

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les. Galenus hath wyrtten bookes de tñenda sã-
nitate. That is to say to p̄serue healthe. So has
the Hippocr. Cornelius Celsus and other. They
p̄scribē those syre thynges to be obserued of as
many, as woulde lyue in good healthe. The tēpe-
rature, and cōdicion of the aier. 2. Moderate vs-
se of meate, and drynke. 3. Motion and exercise of
the body and rest of the same. 4. Slepe and wate-
che as the complexion by nature shall in tyme
conuenient require. 5. fullnes and Emptenes of
the bodie Gale. lib. 2. aph. commenta. 17. et lib. 11.
de Compos. medic. 6. perturbations, and passions
of the mynde. For manye hath dyed wyth
suche passyons of the mynde wyth soden sorowe
as P. Vtilius. Plinius lib. 7. Capi. 36. and
M. Lepidus. Some wyth soden ioye as the
Noble woman Polixrata, as Arist. wyrteth. So
dyed Diagozas as Gallius wyrteth lib. 3. Capi.
15. and other as ye may rede Plin. lib. 2. Capi. 53.
Waler. Mar. lib. 9. cap. 12. Some dyed for shame
as Diodorus Plin lib. 2. Cap. 53. Homere Vale.
lib. 9. cap. 12. The physycions promyseth healthe
p̄ these. 6. rules be obserued. But God sayth all
those be inuayne wyth out the feare of him Deut.
27. 28. 30. there se the worde of God. And loke the
seconde boke of the kyniges cap. 24. How it was
proued true, where as the pestilence infected the
hole lande of Canaan, frome the Cyte of Dan,
vnto the Cyte of Bersabee, in thye dayes, so that
there dyed 70 thousande mē in that shorte space.
In the ende of the. 6. chapiter of Deu. Moles ex-
orteth the people to feare God, to auoyde the pun-
ishment, that foloweth the contempte of Gods
bes commandements, and thys is the mooste
apte, and best waye, to perswade people, that con-
ceth

the .i. commaundement. fo. xix.

Leth for no vertue, nor wyll not be moued wth
 any promesse, or rewarde, that foloweth well
 doyng. I am a Ielous God, and the lord thy
 God is in the mydle of the. Whiche wordes des
 clareth, that when people wyll not obey hys com
 maundementes, and receaue hys loue, and fas
 tiour: he wareth anger, and vseth the extreme res
 medye, the charge of aduersyte, that who so euer
 wyll not wyllingly by saye meanes bought, by
 force shal be constrained to breke, for nothyng can
 resist, when he wyl punyssh. The fyrst poynt ther
 fore, of relygion, is the feare of God. The second
 is saythe, and confydence in hys word. Therfore
 saythe Moles: Audi Israell, dominus Deus
 noster vnus est. That is to say: Heare O Israell,
 the Lord, our God, is one God. Deut. 6. in thys
 one God, thou shalt put al thy trust, and beleue.
 To perswade thys saythe into theyr hertes Mo
 ses put not onely the deliuerance oute of E
 gypte before their faces. But also the Deuts
 mooste myghtye princes of the worlde. Hythes
 am, Kirgaleum, Remoreum, Cananeum, Phes
 eizum, Hineum, and Jebuseum. Deute. vii. and
 in the same Chapiter he repeteth and inculcas
 teth into the eare this relygion and faith, sayng:
 Scias itaque quod dominus Deus tuus ipse est
 deus, Deus fidelis. &c. That is to say, know thou
 that the Lord, thy God, he is thonly and trewe
 God, and so forth. Then rede vnto the ende of
 xi. chapiter how busye and diligent Moles is, he
 pyng argumente, vpon argumente to perswade
 the people to beleue God, and hys worde, and to
 stablyshe thys commaundemente, and roote it in
 their, and oure heartes. All the workes of God
 in sauen and Earthe, all the myacles wroughte

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In the olde Testament, and in the newe, wee doe
to p. oue vnto mortall man thys pcepte to be
true, I am the Lord, thy God, and by none other
thyng but interpretations of thys commaun-
dement to stablyshe the verpce of thys worde.
The thyng is loue, wherefore he sayeth loue the
lorde, thy God wpth all thy hert, all thy soule, &
wpth all thy power Deute. 6 Moles in thend of
the chapter, sheweth wherefore thys oure God
shoulde be loued. He wyl gyue you sayth he y lād
that ye neuer deserued feely for hys promesse sa-
ke. And in the .7. chapter, he promyseth to destroy
a people more strong thē they be. In the .8. chap-
ter he sayth that he fed them in the wyldernesse,
wpth meate from heauen, whych they, neyther
they, fa. hers neuer knew. By these and other ma-
ny reasons, he prouoked the people to thys parte
of r. lygpon, the loue of God. In case anye bene-
factour, or he that doeth good to another, to be
beloued, speciallye thys oure God is to be loued
sayth he Moles. We maye ykewyse consyder hys
fynctes towardes vs and so expulse thys de-
fectable and horryble vnkynndence towardes
lam. As is the lauyng vnto vs of the scripture
wherby we know hys blessed wyll for the grace
of the holie gost that ledeth vs to knowledge, dis-
fendeth vs from ile, and p. serueth vs in vertue.
The greatest Argument of all, the byrthe, and
deathe of hys onely sonne, geuen for our redemp-
tion. Then dothe Moles teache howe we shoulde
loue hym. Deu. c. 6. wpth all oure herte, all oure
soule, and all oure force. Of these partes con-
sisteth man, for the herte is the o. y. g. nall of all
affectes and desyres, when the lawe requireth
the loue of God wpth all the herte, it requireth
all

the .i. commaundement. fo.xx

all meanes affections to be sincere and pure, and holly directed in to the loue and obedience of God. For he is a glorious god: he is not contented wth the fourthe part, or the halfe, but requireth the hole hearte mynde, wth all affections and lyfe of manne. He is not contented that we loue hym, wth one parte, and the worlde with the other. These wordes forbyddeth not, but that we maye loue oure honest frendes, parentes, and other as it is wyrtten. Exod. 20. Deut. 5. so that their loue be in GOD, and for God: not equal, nor aboue the loue of God. If Electyon happen, that in the louynge of the one, folow the hatred of the other: thou arte bounde to hate thy father, thy frendes, and also thyne owne lyfe for the loue of God, Math 10, last of all thou muste loue him with all thy force, by the whiche worde is vnderstonde all the powers bothe of bodye and soule, the senses interioyre, and exterioure what so euer they be, and as the hooly ghost hath gyuen theym, so that neyther the inwarde manne, neyther the vtwarde manne be despyled by synne, as Sayncte Paule sayeth. 1. Thessalo. 5. These wordes muste be throughte vpon: that man applye the gyfte of the helpe goost a ryghte to the glorie of God and profyte of his church: wherof we be all membyres, one hath the gyfte of prophete, to iudge of thynges to come: an other of knowledge to open the misteries hyd in s^{cr}ipture, an other the gifte to confor^te and geue consolacion to the afflicted, the other the gyfte trulge to dyspence and distrebut the goodes of this worlde wth out fraude, the other the gyfte to perswade by th^e worde of god people to am^e-dement of lyfe wth the tonge, an other wth

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the pen, one the gyfte to serue God in the ministe-
rye of the churche, the other to serue God in the
ministrye of the commune wealthe, the one apte
and strong, wise and prudent in affairs of warre,
the other to kepe good rule and gouerne in peas-
ce, thone apte to one thing, the other to an other.
Euery man therefore remembre thys commaun-
demente. Loue God wyth al thy force; and ap-
plye the gyfte that the holye gost hath geuen the
to the glorie and seruyce of God. It is an horri-
ble synne before god, the abuse of hys gyses whes-
ther they be of the bodye or the soule. Matth. 25.
Moses nowe as thou seest, hath taughte vs to
knowe God, and shewed vs howe to honoꝝ him
in fayth, feare, and loue: and shewed manye rea-
sones why we shoulde geue hym thys honoꝝ and
obedience: so that the fyrst parte of the fyrst com-
maundemente, I am the Lorde, thy God: maye
be vnderstande of euery man that is wyllynge
to knowe God and hys owne saluacion. Be-
fore he expoundeth the seconde parte of the com-
maundement. Thou shalt haue no straunge go-
des before me: he admonyssheth the people of a
very necessarye doctryne. That is to saye: howe
they shoulde behaue them selves in prosperyte and
wealthe: and vse the commodyties of thys world.
We knowe by experyence and daylye proue that
nothyng moze wythdraweth the manne from the
honoure, loue, and feare of GOD, then those
two, felicitye, and aduersite. As Christ teacheth,
oure sauour. Matth. 13. Mark. 4. Luke. 8. by the
similitude of hym that soweth and parte fell by
the way, sowe part vpon the stones, parte among
the thornes. By the sowe in the stonye grounde
Christ vnderstandeth suche as leue hys worde

the.i.commaunde. fo.xxvi.

For the calamities, and affliction of this world. By the sere amonge the thornes suche as beare the worde of god: howe be it, it byngeth forth no fruite by reason of the cares of thys worlde, and deccate of ryches. Moles therfore sheweth lyke a good Prynce and faythfull preacher what is to be done in bothe these states, and condycions of lyfe, in prosperite, and aduersyte, so that yf thys counsell be folowed: there is neyther prosperite, nyther aduersyte, can wythdrawe man: from the wyl and pleasure of GOD. The fyrste doctryne to kepe man frome the dyspleasure of God in prosperite is wyttten. Deute. 6. *Erit, cum introduxerit te dominus Deus tuus in terram, quam iuravit patribus tuis, Abraham, Isaac, et dederit tibi ciuitates magnas atque bonas, quas non edificasti: Domos quoque plenas omni bono, quas tu non impleuisti, et cisternas excisas, quas tu non effodisti, vineas et oliuas, quas non plantasti, comederis que et satiatus fucris. Cauebis tibi ne forte obliuiscaris domini, qui te eduxit de terra Aegypti, de domo seruorum.*

That is to say, when the lord, thy god shall brynge the into the land, whiche he promysed to thy fathers Abraham, Isaac, and Jacob, and shall geue the great cyties and good whiche thou neuer buyldeste, howles furnished wpyth all necessaries, whiche thou replenyshest not, and water pytres that thou dyggest not, vines, and olyues that thou plantest nat, and thou eate and be satysfied beware thou forgette not the Lorde, that brought the oute of Aegypt, from the house of seruantes. Here seest thou what daunger and perrell is annexed wpyth abundaunce and prosper

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prosperous fortune in this worlde, and howe
commune an ile it is: in maner takinge effecte in
all men that possesse the goodes of the worlde.
As Esay sayth: let vs eat and drynke, to morowe
we shall dye. As Moyses sayth Deute. 32. the
people replenyshed themselves wyth the gyftes
of GOD, and rebelled, vsynge prosperite and
good fortune forloke god. And Luke 12. the riche
man sayde. My soule thou haste greate ryches
and shalt vse them many yeres: take thyne ease,
eat, drynke, and be merie. By these examples
thou seyst that Moyses prescribed not wythoute
cause this rule, howe to vse oure selues in pros-
perite. The which rule contayneth two precep-
tes: thone to vse moderately the gyftes of GOD,
and not to abuse theym: the other to acknow-
ledge them to come from god and to put no trust
in them. The ryches of the worlde abused engend-
ereth pryde, and forgetfulness of GOD. Ther-
fore Moyses admonisheth chiefly manne in hys
wealthe to beware he forget not GOD. And in
the .8. chapi. he sheweth the cause whych shoulde
not glorie, nor truste in them, al though they be
most iustlye and ryghtwysly gotten. God geueth
the sayth he, and be not gotten with our labours
and payne. I knowe what men are wont to say,
whē they heard any of these newe gospellers, y a
riche man acknowledged not god for god, & con-
fesse the same vnto other. So muche maye euerye
manne that is not out of hys wyte confesse. Da-
uid saith not, the foole sayth with his tonge ther
is not god, but in his harte. Psa. 12. verely to ac-
knowledge onely god to be god, onelye to truste
vnto him, and not vnto the creatures of the wo-
rld it is a rare thyng in prosperite, fewe thynghe
by

the .i. commaunde. fo. xxii.

by howe small a threde al the certayntie of riches
 hangethe, and that sodenlye they maye perishe
 then shoulde manne mooste suspecte the fortune
 of this world when he simpleth mooste, because
 he is brutell and vncoustant as the Doct. Hoz-
 re teacheth when prosperite promisseth securite
 and rest in the goodes of this world: it is a hard
 thyng, and rare, verely to thynke onely God to
 be the geuer therof, and canne sodenlye take the
 thynges away that hath ben gathered wpth gre-
 at paynes and trauelles. Therefore he maketh
 many tymes of a ryche mā a poore mā, of one that
 ruled all contempts of al, of Cresus King and so
 punyssheth because men foloweth not this pre-
 cept and commaundemente of Moses, abuse not
 the gyftes of God, and forget hym not in the ti-
 me of prosperite. The other impedymentes that
 ledeth vs from this religion of God feare, faith
 and loue: is aduersite. Whereof he speaketh capit.
 8. Deut. God led the, xl. yeres in the deserte, to
 punyssh the, and to tempt the, to knowe what
 was in thy heart whether thou wouldest kepe
 hys commaundement or not, Punysshed the, and
 suffered the to hunger, led the from heauen, whiche
 meat thou knewest not, neither thy fathers knewe
 not, to declare vnto the that man onelye lyueth
 not by breade, but by all thynges that procede
 from the mouth of God, lyueth man. When man
 is oppressed wpth aduersities, and trouble in this
 lyfe: then cometh thoughtes as thicke as hais-
 le whether God loue hym that is punysshed: dis-
 puteth why and what shal be the cause of these
 troubles, and aduersite, then he resoluyth, to-
 sith, and turneth bothe the nature of God and
 manne in hys cogitations: knoweth God to
 be lyte

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delite in doyng well vnto man, and that man of all creatures is the mooste excellent. He fyndeth God leuere, and of all creatures, man mooste miserable, and subiect to aduersytes, and the more man applyeth vnto the commaundementes of God: the more miseries of thys worlde are heped vpon hys head. It is not therefore without cause that Moyses prescribeth a remedye lest manne shoulde departe, bringe in thral and brake of aduersitie from thys religion, feare God, beleue in God, and loue God. Moyses woulde kepe man in hys obedience, and offyce towards the lawe in declaringe the causes why God punyssheth.

Sheweth that it is for no hatred that he punyssheth but for loue, and that he fyndeth all wayes in manne iust matter worthy punishment as Paule sayth. Ro. 5. that death by reason of synne entered into the worlde, so that the integrite and persytnes of mannes nature by synne is losse, and made lyke vnto the nature of the brute beastes, frutes, and herbes of the felde. Job. 14. and Elay cap. 22. 40. Eccle. 14. Psal. 107. therefore god for synne beinge angre, punyssheth the miserable nature of manne beinge spoyled of hys originall and fyrst perfeccion with many calamities as Dauid sayth Psal. 89. Defecimus in ira tua. That is as muche to saye, thou beinge angre for synne we are subiecte vnto death. Rede the houle psalme if thou canste it is Moyses prayer wherein is declared howe brese, and miserable the lyfe of man is for synne, vnto thys naturall corruption is annexed oure wilfull malyce and contempt of God, as we se in Cain, and Elau, lyke wise in thys people of Israell, whiche were dyligently instructed, and godlye broughte vpon

the .i. commaunde. fol. xxlii.

by Adam, Isaac and Moles: yea in oure selves that daylye rede and heare the word of God yet nothyng the better. Therefore Moles sayeth that God lede them in the wyldernes to punishe theyr synne. Whiche is the principall cause of all calamities, then punyssheth he to proue suche as bee hys, whether they wyl perseuer wyth hys commaundement or not. Thus tempted he Abraham, and Jacob for the space of all hys lyfe, and layeth more aduersities many tymes vpon suche as bee of hys trewe church then vpon other.

As these examples declare. Manasses the tyrante cutt offe the prophet a lode with a saw, Apries killed Hieremie. The Synchoppes Zacharie, Herode John Baptiste, wyth other. When suche aduersities happen: let no manne departe from the trewe worde of god, but saye wyth Micheas the prophete capit. 7. I wyl sustayne the punishmente of God, for I haue offendyd hym, with Esa. 64. capit beholde we haue offendyd, & longe contynued in syn wherefore thou arte angrye. God when he punyssheth: worketh two good dedes at one tyme,

Correcteth the synne, and calleth the synner to penance, as we haue Examples in Dauid, Dathan and Abiram. And saynte Paule sayth. 1. Corinth. 11. We are punyshed of the Lorde, lest we shoulde be damned with the worlde. If thou be a good manne, and yet punyshed, reioyce for the punishmente is a testimonye of the doctryne, and religyon that thou professest, and haue manye felowes. The patriarches, prophetes, Christe, and the Apostelles, whiche woulde rather suffer deathe, then denye the profession of the gospel, Math. 16. 1. Timoth. 3.

psal.

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Psalmus. 115. There bee manye other causes why God punyssheth, and why the punishmentes shoulde bee pacientlye taken, it were a booke mater to rehearse them. I wyl onelye speake of one cause more that Moyses wyrteth in the same. 8. Capit. and passe ouer the reste God made the hungry, and fed them wyth meate from heauen, that they shoulde knowe, man lyued not only by bread: but of all thynges, that procede from the mouth of God. Some menne vnderstande that Moyses meanyth that the body lyueth wyth breade corporall, and the soule wyth the worde of God, scynge that manne consisteth of those two partes: the bodye, and the soule. It is trewe and a good interpretation, howe be it, of these wordes be referred onelye to the bodye in thys place of Moyses, it shalbe consonaunt wyth the circumstance of the texte, and declare hys purpose the better. Though manne putte meate into hys bodye that of hys owne nature menne rudge to noryshe, yet except the fauour and grace of God digest, and dispose it, into euerie membre of the bodye, it norysheth not: as we se in many men that eate a muche and manye tymes in the day: yet is nothyng the stronger. The physitions call thys disease a peplian, cruditatem when there is no digestion at all, somtyme dyspeplian Depauiatam concoctionem, when the meate is turned in to a contrary qualite, somtyme brady peplian, Tardam concoctionem. When the stomacke digesteth wyth difficultie and longe tract of tyme. Thys I speake onelye to thys purpose that nether meate, nether medicine, nether physition auayleth: except God say amen. If thou wilt take profit of þe thing thou eatst: folow the physycke

the .i. commaunde. fol. xxiii.

physycke of Paul. 1. Tim. 4. speakyng of þe meat,
 Sanctificatur per sermonem Dei, ac precationem.
 It is sanctified by the worde of God and prayer.
 It is not onely laweful for the to eate it, but also
 God wyll geue the noryshment. That the meat &
 dygnke fedyth not the body wyth out the fauour
 and blyssynge of God: it is declared Leuit. 26.
 Ose. 4. Mich. 6. ye shall eat and yet not be satisfi-
 ed. Thus dothe Chrystes aunswere vnto the de-
 uill proue Math. 4. when he hungred in the body
 and not in the soule. Therefore his aunswere must
 be refered only to the body. Goddes punishmēt
 therefore taughte the Israelites thys doctryne
 that God geueth not onely meate, but also ver-
 yew there vnto to noryshe hym that eateth. Des-
 ing now that the Israelites by aduersitie were
 brought vnto the knowledge of their spynne & in-
 structed wyth thys farther doctryne that God
 geueth as well vertewe vnto the meate to norysh
 hym that eateth as the meate it selfe: ther is no
 occasyon that they should therefore leaue god, but
 rather accepte the punishment wyth thankes as
 a good scoll master sent to teache them theyr he-
 alth and the wyll of God; as David sayth psal.
 118. Utile mihi est quod in miseriam deiectus sum
 vt discerem decreta tua. That is to say, it auays-
 leth me greatly, that I am punished, to lerne thy
 commaundementes.

The fyrst part of the fyrst commaundement
 contayneth as thou seyst by the interpretation
 of Moles the fontayne and Originall of al true
 religion and is as the foundation and rote from
 whence spryngeth all the other commaundemen-
 tes, and is comprised in these .4. wordes, know-
 ledge of God, feare of God, faith in god and loue
 of

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of God. Farther in the interpretation of the same: he hath taught hys people, and shewe to vse oure selves in prosperite and aduersite. For eche of them draweth man from the foure a fore reherşd vertues: except the mynd of man be fully perswaded by the worde of God, how a meannes, and godlie moderation may be kepte, when manne hath abundaunce, and howe to whome and when, vse liberalitie, and dispensation of hys goodes. Likewyse how man shoulde with patience susteyne the hande of God in aduersite for the tyme of this present liue which Job describeth capit. 14. To be nothinge but a vanitie by these wordes. Manne borne of a woman, lyueth but a fewe dayes and is replenished wth all affliction, spryngeth & withereth all awaye as a flowre, fleyth as shadowe and can not longe endure so saythe Ecclase. 22. 40. If thou rede the booke that wyse Salomon wrote be contemptu munday that is to saye, of the contempt or vanitie of the worlde: Called Ecclesiastes thou shalt not onely lerne what the worlde and man is but also, take aduersites in the better part yf thou followe hys counsell, the booke contayneth but xii. chapters rede and marke cterpe monethe one then at the yeres and thou shalt rede it ouer.

If thou put the riches thereof into thy hech thynke thou haste gaped well that yere though by the punishmente of God, thou haste losse otherwayes all thy Goodes in the worlde vnto thy myte.

Nowe folowe the seconde parte of the fyrste commaundement.

**Thou shalt haue no strange
Gods**

Gods before my face.

This part of the commaundement remoneth all false religion, and supersticion, where with all the glorie and maiestie of God myghte happen to bee dempnyshed or darkened in the soule of manne whiche cheungeth as manye tymes as manne attributeth vnto anye creature the thyng that is dewe onely vnto God. Or when we would honoꝝ god or do any thyng acceptable vnto hym as we sayne of oure owne praynes and not as hys worde teacheth, thys honoure we owe onely vnto God, saythe, loue feare, and prayer. Nowe to attribute anye of these to any creature is Idolatrye, and to haue false Goddes before his face, onely God, shoulde be oure hope, saythe, loue & feare. Hym onely shoulde we pray vnto **Esa. 8. Psal. 18. 18.** To praye, or truste in any dead sayncte departed oute of thys worlde is Idolatrye agaynst thys commaundement and those that do it hathe neyther commaundement nor example in the scripture to approue theyr doynge. Suche as feare the menaces and threatnynges of the deuell or of deuillish people that myndeth the subuersion of goddes holyc word and persecution of suche as folowe it and beleueth not that god hathe power to kepe them vnder and wyl so do for hys wordes sake hathe false goddes before hys face for onely he is to be feared **Matt. 4. 10. Esa. 51.** Suche as be gotten to Astronomie, or other that superstitiouslie obserue the course and reuolution of the heauens thynke they canne do good or harme, geue good fortune or yle as those thynke & iudge that eleuate the figure of heauen to iudge what shall

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Followe them, when they perceave by their Rati-
 uites vnder what sygne they were borne: offend
 agaynst this commaundement, the whiche ab-
 homination hath not onely ben vnto oure
 tyme of superstitious persons, but also nowe a
 dayes of them that hath a ryght knowledge of
 god. Suche as geue ouer muche sayth vnto Me-
 dicines, of the nature of stones, and herbes as ye
 se. 2 Paralip. 17. commit Idolatrye. Suche as
 geue sayth vnto the conuention of sorcery of su-
 perstitious persones as to prickes that blyssed wa-
 ter, wax, bone, breade, ashes, candelles, or other,
 to wyches or soothsayers where they abuse the
 name of God, to syng out the fire of hym that
 hath burned hys hand, to stanche blood, to hea-
 le manne or beste: or to suche as besteneth what
 shall happen vnto manne, and what plentie shall
 folowe of graine and frute in the earth, healthe or
 sicknes in the ayre, committeth Idolatrye Le-
 uit. 17. Deut. 18. ¶ Speake not against the know-
 ledge that mā seeketh for, whether it be in the hea-
 uens or in the earth, so that they extend the
 studie to this end, to glorifie god in his workes &
 not to make the workes god. Yet we bee assured
 by the scripture Ier. 10. and also by those þ̄ knew
 not the scripture that no constellation of heauen
 mystemperature of the ayre, water, or earth can
 hurte hym that feareth god, as the testimonies of
 the scripture declare, onely the disobedience of
 man towards god maketh mā subiect vnto these
 diseases and sicknes that mā is troubled with all
 Exo. 5. 9. Leui. 26. Nu. 14. Deu. 28. 2. 3. 14. 3. Reg.
 3. 1. Pa. 71. 2. Pa. 6. Eze. 6. 7. 14. 28. 33. 38. Rede the.
 40. Psal. that begynneth: who so resteth in the
 Creatures of the highest, loseth the harbor of
 the

the .i. commaunde. fol. xxvi.

the omnipotent. In latine it begynneth after the
old translation. Qui habitat in adiutorio altissimi
in protectione Dei celi commorabitur, in þ whyche
Psalme, is shewed how sure and free from al pte,
and diseases he is, that putteth his trust in God,
and that heauen nether earthe or any thyng that
is in them shal molest him, rede & se. Eic. in þ first
boke of diuination, Moche the these blind collecti-
res, & fore destenis, querit vnde Iubiter cornice
a leuat cornu a dextra cantare iubet, aseth & de-
rith of those southe sayers, how happeneth it. þ
Iubiter commaunded the Cro to synge at þ left
hande, and the Rauē at the ryght hande. Esa. ca.
36. and 31 sheweth an other kynde of Idolatre
whyche was vled and punysshed in oure fathers
and likewise dayly we se the same with our iyes,
confydence & trust in the power of the fleshe, whē
suche as be in lege, and cōfederacye together, to
muche trust in their owne strength, and power,
rede those two chapters how the Israelites en-
tered lege wpth the Egyptians, and what was
theyr end, and confer þ same vnto our tyme what
Littles, what Dynces, and what strength after
the iudgement of the world was vnyte together,
but because God was out of the lege, se the ende,
howe it auapled nothyng. To the same cōfusion
shal at length come, al kinages, and kyngdomes,
that trust moze in theyr pyches, munycions, and
confederacye wpth men: thē in God. There is for-
bydden in this part of the cōmaundement: that no
man shuld geue thākes for any thyng receaued in
this world, to any other sauyng to god. Therfore
Ose the Prophete calleth the Synagoge of the
Jewes a hoze, because se attributed the giftes &
receaued of God vnto her false goddes, The same
I. ii. teacheth

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teacheth. **Esa. 57.** this Idolatrye is at large writ-
ten **Dir. 2.** rede the chap. and conferre it with one
tyme that parteth the thankes, and prayles, that
onely shold be geuen vnto god, with the saynctes
departed, out of this world. Euerye man as hys
supersticio ledeh him, he commendeth his riches
to god, and **D. Eras.** his ore to god, & **D. Luke,**
hys horse to god and saint Loye, for euery disease
he hath a diuerse patrone, and honoureth hym
wth the prayer, that onely shold be sayed vnto
god almightie, in y name of Christ. **Jo. 15. 16.** this
Idolatrye hath in maner infected all the Latine
churche. The nature of this secrete, and pernicio-
us ile, must be by the worde of god wel marked
leske vnder the cloke, & shadowe of trewe religio,
it deceaue me of the treuth. For this idolatrie say-
eth, & beareth men in hande, that the doeth not so
bespye helpe of saynctes, or thanke them for the be-
nefites receaued, as though the neglected, or of-
fended the hygge, and only God: but graunteth &
colleth god, to be the chiefe geuer of al thynges,
how be it, not onely for his mercies sake, and the
merites of Christ his sonne, our sauour, but also
at the intercessyon and prayers of the dead sayn-
tes thus craftely & vnder a pretence of trewe relig-
ion, doth the sonder, & deuide, the glory, & the ho-
nor, dew onely vnto the father, y sonne, & the ho-
ly goost, with the saynctes in heauen, y knowethe
nothyng of our condicion, & state, in this worlde
Esaie. 63. by this meanes oure elders, bothe the
Jewes, & the gentyles, myngled the cable & mul-
titude of Gods, wth the only God, and makee
of all thyng not that they thought the ydolcs, or
ymages, to be God. But thoughte that waye,
God would be yonored, the whyche is very idola-
trye

the .f. commaundement .fo. xxviii.

latrye, for the lawe saythe. Thou shalt not do the
thynges, that seemeth good in thy eye, but þe thynges
I haue commaunded the to do. Therefore to as-
uoyde all false relligyon, and supersticion of þe
mynde, and inwarde manne, God sayeth thou
shalte haue no straunge Goddes before me, the
conscience therfore, must be pure, and nette, from
all prymples, and secret thoughtes, of Idolatrye,
apostasie, or defection: if we woulde god shoulde
aproue oure religion, to be trewe. Every thyng
that we do for the honor of God, not commaun-
ded by his worde, is as straunge, and not accepte-
ted of God. As all good intencions, fained wor-
kes by manne, and all thynges commaunded by
generall counsellors, not expresse in the worde of
God, by the Patriarches, Prophetes, Chyrste
and the Apostelles, whyche be, and euer were, be-
fore God, the holy, and Catholike church, and
sheweth vs who so euer ad anye thyng to theys
lawes are the Church of Antychrist. Deut. 4. 12.
Apoc. 22. so called God the hye of Baron Ioung
Radab and Abihu a straunge fier, to save, suche
as he commaunded not. God wyll haue none
other workes of manne then he requireth in hys
expresse worde. He condemneth by this law the
wycked sacryfice, and Idolatrye committed in
the pryuate masses, where as people doth not on-
ly take from god, and Chyrste their dewe honor
but also make another God of breade, whyche
is no moze the lyuyng God, then the golden calfe
of the Israellites, as not onely the scripture, but
also the reason of manne, and the senses of all
brute bestes of the felde, or, an shepe, or al other.
The birdes of the ayre, and fysches of the water
dothe beare record. This unspeakable and mozte

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Abhominable ple, is taken for þ principal articles
and chiefe pylles of the trewe, and Apostolicall
churche, of suche as beleue not, the Apostelles
wrytynges. But howe can it be the Apostolicall
churche, when it repugneth and is cleue contras-
e, to the Apostles wrytynges. Mat. 26. Mat.
14. Luc. 22. 1. 20. 12. 12. lykewise contrarie to the tes-
tament, wyl, and institucio, of Ihesus Iesu oure
only sauour, the auctor, and fyrste geuer of this
blesSED sacrament, of his moste honorable & pre-
cious bloude, in his churche. If it be not lawfull
to chaunge mans testament, nor to adde, or take
any thyng from it, but to execute, and do euerie
thyng as it is there expessed, & none other wyse:
Whiche more, no man shoulde take vpon hym to
chaunge þ testament of Christ. Oh that people for
whom Christ hath shed his most innocent bloude,
would vnderstande & perceaue this sensyble, and
manifest abhomy nacion, why they beleue these
seductours, and deceiuers of Christian soules, that
hath not as muche as one Iote, or pycke of the
Scripture to helpe theselues with. al. Rede, Rede
I beseeche the christian reader. Mat. 26. Marke
14. Luc. 22. and se howe farre theyr abhomy nable
masse, is from the worde of god. And thinke who
was the pypst that ministred this sacramente, &
what people receaued it. Then walte thou fynde
the sonne of god, the wyseome of the father, the
lyght of the worlde, the lamme that dyed for thy
saluacion, to be minister of this holy sacrament
and the churche, or people that receued it to be
the electe, and chofe Apostles, Christs frendes,
that taughte the gospell in all the worlde, and
dyed for the same, as testimonys, of the trouth,
Act. 1. then doubt not but thou wilt lone perceaue
this

the .i. commaundement. fo. xxviii.

Thys ydolatri, except (which god forbidd) thou
dout whether Christ, and the Apostle be þ true,
old, and Catholyche church or not. They that de
fende thys Idolatri decaue the with lies & false
fayned lawes out of theyr owne heades, & not ta
ken out of the scripture, belcu: Christ, & his word
whiche sheweth the truth onelye, and then thou
canst not erre, no more then Christ himself erreth
neither be damned, except christ, al the patriarch,
prophets, & apostelles be damned wyth the, these
make the belcu that holye sacramente vled as a
communion vnder both kyndes, is a newe, & late
invented doctrine by man, thou shalt fynd the co
trarre in the worde of god, Mat. 26 Mar. 14. Lu
22. that it is a thousand, fyue hundred, and odde
yeres old, and that christ, & his apostelles so vled
it. Let those be thy fathers, & folowe thou, theyr
faith, and let the reste go. Suche as trache con
trarre doctrine be lyke wyle the folowers of the
Apostelles, and dysciples, but not of Peter, nor
Struen, but of Judas, as S. Bernard sayeth of
the Pope, who hath ben the chiefe doer in þ defa
tyng of gods holy word, & in plantyng of this y
dolatri. Such as trust in aduersite to be holpe by
any saint, and not only by god i Christ, make the
straunge goddes, as they do that call vpon the
sainte departed in the tyme of warre. As in tyme
past. The English mā vpon S. George. The frech
man vpon S. Denys, the Scote vpon S. Andrew
which is nothyng else, but a very gentylte & eth
nicke custome, as though theyr ppyuate goddes,
and synghular patrones, could geue the victory &
upper hād in th: feld, or S. George fauour hym,
that S. Andrew hateth, what thyng is thys else
but to set two soules at batell as the gentyles did

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their goddesses, Juno, and Minerva, with Venus
Virg. Aeneid. 1. et 2. Ouid. Metamor. 12. Hector
adest, secumq; Deos, in praelia ducit. That is to
say: Hector is cum, and hath brought his gods
wyth him to the felde, what is there betwene the
Greekes that trusted in Juno, & Neptuneus, and
the Englyshe man that trusted in sayncte George.
O: betwene the Trojanes that trusted in Ales
nus and her frendes, and the Scottes that trus
te in sayncte Andrew, yf they hope by theyr helpe,
theyr warres shall prosper. But praysed be the
mercy of God, I here say and beleue it, that En
glyshe men, hath resigned sayncte Georgis vs
surped tytle, to the lpyunge God, the god of bat
tel. No good man wyl take me as though I
mente Juno, Pallas, or Venus, were as good
as Andrew or the Saynctes that be in glorie
for ever wyth god. But I say that these supersti
tious persones; that maketh theyr patrones, or
singular helpers of the saynctes, dyffer nothyng
in thys poynt fro the heithen or gentyl. For as y
one honozerh he knoweth not what, so dothe the
other, bothe folowinge theyr owne imaginacion,
and supersticion without testimonye & commaū
dement of the scripture. Rede the commentaries
of Thom. valois, & Nicol. Trivet in p. 4. booke
of S. August. De ciuitate Dei. cap. 30. and they
wyl tell thee, yf thou beleue not the scripture
what superstycion is: where as be these wordes.
Supersticio aut vocatur omnis cultus superflu
us, quocunque modo superfluus, siue ex super
fluitate eorū que coluntur: siue eorū que in cultū
assumūtur: siue ex modo assumendi. Hoc enim il
lud intelligitur nōc superstitionis, vnde cumque
nomen originē habuerit. That is to saye, super
sticion

the .i. commaundement. fo. xxix.

Religion is a superfluous religion, what wayes soeuer it be superfluous: whether it be of ϕ superfluite of ϕ thinges honored, or of the thinges vled for religion or of the maner in religion. This doubtles is vnderstande by the name of supersticion, from whence soeuer the name hath bys begynnynge, what so euer thou do, to please the almyghtye, yf it be not commaunded in his word it is superfluous supersticion. Remembre therefore this parte of the commaundement. Thou shalt haue no strange gods before my face, & honor god, saue thy soule, auoide Idolatry as his only word teacheth, & beware of mans lawes.

Caput. v.

The second commaundement.

Thou shalt make the no ymage, or any similitude, of thynges in heauen aboue, in earth beneath, or in the water vnder the erthe.

Thou shalt not worshyppe, nor honour them: for I am the lord, thy God, a Ielous God, punysshynge the iniquitie of the fathers, in the chylidren, that hate me in the thyrde and fourthe, generation.

In the fyrst commaundement we learned that God is the onely, and sole God, & that we shoulde not thynke, nor sayne anye other helydes hym. Farther that commaundemente, expreth what this oure one God is, and howe affectionated, or mynded towards vs full of mercye, and ready alwayes to succour, and ayde, bothe soule, and bodye, in all affliction. Wherewith vs farther, how we shuld honour, and reuerence

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sente saye, oure almyghty and mercifull God.
 So that thende, and hole summe of the first com-
 mandement is, that onely God woulde be kno-
 wen, of hys people to be God, and honoured as
 God. So doth God fyrste instructe the mynd, and
 soule of manne, before he requyre anye outwarde
 worke, or externall reuerence, or els altogether,
 were hypocryse, what so euer they, or perfectys-
 on it semethe to haue, in the eye of the worlde.
 He laicth therefore the first commaundement as a
 foundacyon of all trewe religyon, as the origi-
 nall, and springe of all vertue: and openeth
 the well, & fountayne of al myschefe, and abho-
 minacyon, in these wordes, thou shalt haue no
 straunge goddes, before my face. This seconde pre-
 cept, & the two other, that folow in the first table,
 teacheth vs, how to honoꝝ god in external religy-
 on, or outwarde workes, and to shewe the feare,
 fayth and loue that we bare vnto god in our har-
 tes, vnto the worlde. Two of these last commaun-
 dementes, sheweth what we shoulde do, and the
 thyrde whyche I nowe expounde, what we shuld
 not do. The purpose, ende and wil of this second
 commaundement is: that Gods pleasure is, vnto
 vs, & we shoulde not prophane, or dishonoꝝ, &
 trewe religyon, or honoꝝ of God with superstiti-
 ous ceremonies, or rites, not commaunded by him.
 Wherefore by this seconde commaundemente, he
 calleth man from all geosse, & carnal opinions, or
 iudgements of God, the whiche the folke, & igno-
 raunt prudenec, & wytte of man, conceaue: where-
 as it iudgeth wythout the scrpyture & forbyddeth
 externall Idolatry, as in the first internall.
 This commaundement hath thre partes. The
 first taketh from vs, all libertye, and licence, that

the.ii.commaundement. fo.xxx.

we in no case represent, or manifest the god inuisible, and incomprehensible wth any fygure, or ymage, or represent hym, vnto our senses & cannot be comprehendid, by the wit of mā nor aungel.

The seconde parte forbiddeth, to honour any ymage.

The thyrdd part sheweth vs, that it is no neede to present God vnto vs, by any ymage.

Moses Deut. 4. geueth a reason of the fyrste part, why no ymage shoulde bee made. Remembere sayeth he, to the people: that the lorde spake to the in the vale of Oreb: thou hardest a voyce, but sawest no maner similitude, but onely a voyce (hardest thou) Esa. capi. 40. 41. 45. 46. diligently sheweth, what an absurditie, and vndercent thyng it is to prophane the maiestie of god in comprehensible with a litle blocke or stone: a spirit, with an ymage. The same doth Paule, act. 17. the texte therefore forbiddeth all maner of ymages, that are made, to expresse, or represent almighty god.

The seconde part forbiddeth to honour any ymage made.

The first word hono^r, signifieth: to townehed, legge, knee, or any part of the body vnto the as all those do, that say they maye with good conscience, be suffred in the church of Christ. To serue them, is to do some what for they^r sake, as to scence them with incense, to gild, to runne on pylgrymage to them, to knyle, or praye before them, to bee more affectionat to one, then to the other, to set lyghtes before them wth suche lyke superstition and Idolatrye. God bee prayesd. I maye bee shurt, or w^{it} nothyng at all in this matter, because suche as I wyte vnto, my countreymen bee perswaded all redye agree^he in this

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thys commaundement.

The second parte sheweth vs, howe Idolatrye proceedeth, and taketh place in mennes conscience. The mynde of man when it is not illuminated with the spirite of God, nor governed by the scripture, it ymagineth; and sayneth god, to be lyke vnto the ymagynacion, and concept of hys mynde, and not as the scripture teachyth. When thys vaupte, or fond ymaginacions come ceauyd in the mynde, there foloweth a farther successe of the ple, he purpolet to expresse, by some fygure, or ymage, God in the same forme, and symyltude, that hys ymaginacyon hath fyrste pynted in hys mynde, so that the mynde conceaueth the Idole, and afterward the hande worketh, and representeth the same, vnto the senses.

Therefore, God fyrste forbiddeth, thys inward, and spirituall Idolatrye, of the mynde, when he sayth, thou shalt haue no straunge Gods besyde me. If the mynde be corrupted and not perswaded a ryght: then foloweth the making of ymages, and after, the honoring of them. The cause therefore of external Idolatrye is inward, and inward ignorance of God, and hys word, as Lactantius wyrteth in hys booke, of the originall of error. As it cannot be otherwise wyle, but where as the ayre is corrupted, there muste folowe pestilence, and infection of the bloude Galen. lib. 1. De diff. feb, capit. 5. So where the mynde is not purely perswaded of god muste folowe thys grosse, and cenceyble Idolatrie that would honour God in an Idole. The originall cause why they are made, is, that manne thyngeth. God would not bee present, to helpe hym

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hym, except he be, presented somwaies vnto their carnall Eyes, as the example of the Israelites declareth, that required Aaron to make them Gods, that myght leade them in their Journey. They knewe right well, that there was but one God, whome they knewe, by the miracles, that he wrought amonge them, but they thoughte, he woulde not be ptesente, and at hand wyth them, except they myght se hym in somme corporall fygure, and ymage, and that the ymage, mighte bee a testimony of hys ptesence. So se we that no man falleth into this grosse Idolatrie: but suche as be first infectyd wyth a false oppynion of god and hys word, then saye they, they wourthyppye not the ymage, but the thyng represented by the ymage. Agaynste whome wytteth sainte Augu- styne in Psal. 118. and. 113. in the. 4. booke of the ctytie of God capit. 5. that ymages take awaye feare from men, and bying them into erreure.

The auncient Romaines more religiouslye say- eth he, honored their goddes, without ymages. Deing there is no commaundemente, in any of the both testaments, to haue ymages, but as ye se the contrary. And lykewyle the vniuersall, cas- tholyke, and holy churche, neuer vsed ymages, as the wyttinges of the apostelles, and prophetes, testifie: It is but an ethnyke veritie, and gentiles Idolatry, to say, God and his saintes be hono- red in them, when that all hystories testifie, that in maner for the space of fyue hundredeth yeres, af- ter Chrystes ascension, when the doctrine of the gospell was mooste sincerely preached was no y- mage vsed. Woulde to God, the churche were nowe, as purely, and well instructed, as it was before these auaricious ministers, and some doc-

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fores of the lay people, were made preachers, in
the church of God. Bede August. Epist. 49. &
Psal. 113. therefore saint John biddeth vs, not
onely beware of honouring of ymages, but of y
ymages selves. Thou shalt fynde the originall of
ymages in no part of goddes word: but in y^e wri
tinges of the gentiles, and infideles, or in suche
that more folowed theyr owne opinion, and su
perstitious ymaginations, then the autoritie
of Goddes word. Herodotus. li. 2. saythe that the
Egyptians, were the first that made ymages,
to represent their Goddes. And as the gentiles fa
shioned their goddes with what figures, they ly
ked: so doothe the Christians, to declare God to
be stronge, they made hym the forme of a Lion,
to be vigilant, and diligent, the forme of a dogge,
and as Herodotus sayeth lib. 2.

Hercules, formed their God Panawyth a
goats face, and goates legges, and thought they
hvd their god great honour, because among the,
they hearde men of goates, wer had in moost esti
mation. So doothe those that would be accom
ted chyrstranes, peyne God, and hys sayntes
wyth suche pyetours as they ymagyne, in stryie
fantasies. God like an old man, with a hore hed,
as though he his youth wer past, whiche harbe nes
ther begynninge, nor endinge. S. George, wyth a
long spere, vpon a Tolye baken: y, that gaue the
dragon his death wound (as the Printers saye)
in the shote. Saincte white wyth as manye co
unde cheses, as may be yointed about his taber
nacle. No differēce at all betwene a christiane mā
and gentille in thys Idolatrye, sayng only the
name. For they thought not their ymages to be
god, but supposed that their goddes woulde be
honoured

The.ii.commaundement.fo.xxii.

honoured that wayes, as the christianes doothe. I wyte these thynges rather in a contempt, and hatred of this abhominable Idolatrye, then to lerne anye Englyshe manne the trueth. For my beleue, and hope is, that euery manne in Englande knoweth prayinge to saynctes, and kneeling before ymages, is Idolatrye, and instrumentes of the deuill, to lede men, from the commaundementes of God. And that they are appointed in manye places to bee as doctours, to teache the people: these doctours, and doctrine the byshoppes, and pastors, shall bewaile, before the iudgement seate of God, at the houre of death. And yf howse the prynces of the worlde, whose office is, dayly to rede, and learne the scripture, that they themselves, myght be able to iudge the byshoppes doctryne, and also, let them applie the vocation they are called vnto. It is not only a shame, and an vndecente thyng for a prince, to be ignorant what Curates his subiectes hath through all his realme, but also a thyng so contrary vnto the word of God, that nothing prouoketh more the Ire of God, agaynst hym, and his realme, then suche a contempt of gods commaundement.

The thyrde parte declareth, that it is no nede to shew god vnto vs, by ymages, and proueth the same, wyth thre reasones. First, I am y lord, thy god: that loueth y, helpeth the, defendeth the, is present wyth the, Beleue and loue me, so shalt thou haue no nede, to see me, and my fauorable presence, in any ymage.

The second reason. I am a Ielous god, and cannot suffre the to loue any thyng, but in me, and for me. Whe we two wer married, and knyt together

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together, for the loue that I haue vnto the, I gaue the certayne rules, and preceptes, how in all thynges, thou mayste kepe my loue, and good wyll towards the, and thou promysides me obedience, vnto my commaundementes, Exod. 19. so honoꝛ me, and loue me, as it standeth wyrtten in the wyrttynges, and indentures wyrtten betwene vs bothe. I cannot suffer, to be others wyse honoꝛed, then I haue taughte in my tables and Testament.

The thyrde reason is that God reuenge the prophanation, of his diuine Maiestie, yf it be tꝛanscribed to anye creature, oꝛ ymage, and that not onely in hym, that committeth the ydolatrie, but also in hys posterite, in the thyrde, and fourth generation, yf they folowe their fathers idolatry, as I geue merce, in to the thousande generation, when the chyldren folowe their fathers vertewe. Then to auoyde the Ire of god, and to obtayne hys fauoure, we must vse no imagis to honoꝛ him wyth al. Thys ye may red Ju. 12. Je. 32. and Esa. 39. howe kynge Ezechias sonnes, losse their fathers kynngdome, and were carryed, into captyvite for their fathers synne. Rede the. 13. 14. and 15. cap. of Deut, and se how Moyses interpretaeth this second commaundement moze at large. Goddes lawes expulseth and putteth ymages out of the churche, Exod. 20. Deut. 5. then no mannes lawes, shoulde bynge them in. As for theyꝛ doctryne, they teache the vnlearned: it is a weake reason to stablyshe them withall. A man may lerne, moze of a liue ape, the of a dead ymage if both shoulde be brought into the scole to teache.

Caput. vi,

The

the .lii. commaundement. fo. xxxii.

The thyzd commaundement.

Thou shalt not vse the name of the lord, thy God, in vayne.

The end of this precept, is that we alwaies vse reuerently, the name of god, that is to saye the maiestie and essence, deuine, that consisteth in one deuine nature, and essence, and in their persones, the father, sonne, and the holy goost.

This most honorable, fearful, and blessed name, no man should vnreuerently prophane, or temerously without good aduiselement, ones thynke vpon, or speake of, but diligently take hede of these thre thynges. First, þ what so euer we thynke or speake, be greable, and consonant, vnto the excellencie, & holynes of hys name, and extēd to the setting forth of hys glorie. Secōde that we abuse not his holie word, nor peruert the meaninge, and misteries thereof, to serue, oure auarice, ambition, or folie, but as he hath opened himselfe, and hys wyll in his word, so to know hym, so to feere hym, so to loue hym, so to serue, so to instructe our selues in fayth, and so to teache other. Thyrde, that we reuerently speake, and iudge of all hys workes, without detraccyon, or contumelie, acknowledging hys inscrutable prouidence, and iustice in all thynges, wyth laude, and praise, as wel in aduersitie, as in prosperite, Psalm. 34.

They obey this commaundement, and vse the name of God arighte, that prayse almighty god as he commaundeth in hys word, that pray vnto hym as it teacheth, to geue hym thanks for aduersitie, and prosperite, as it teacheth, to confesse hym before the world, as it teacheth. These be the workes of this thyzd commaundement, and bee

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mended vnto vs, in all the scripture. As wel vnto
to the princes & magistrates of the worlde & euery
priuate per-one, as vnto suche as bee appoynted
vnto the ministerie, and office of the church. That
euery priuate persone is bounde to teache suche,
as be vnder hym, the fathers theyr children, the
elders the yonger, as thou maiste reade in these
places of the scripture. Deut. 4. 6. 11. Psal. 77.
Job. 1. That þe princes shoulde do the same vnto
theyr subiectes, reade. Deut. 17. 2. Re. 1. 3. Rege. 10.
Job. 4. Psal. 30. 50. As for the ministers & write,
there be as many places that commaundeth them
to do their office, as be names of bookes, and in
maner chapters in the Bible. As bee for prayers
vnto god & thankes geuing, how, & when it shuld
be donne, the booke of Psalmes, wyrtinges of
the prophets, & apostles, likewise the commaun-
dement of our sauoure Christ declareth. Mat. 6.
Jo. 14. The confession of God, and his word bee
loze þe world, is comaunded in both testaments.

And confirmed with the example of all men,
that loued the trueth, from the beginning, as
Abel, Seth, Noa, Elaias, Christ, and his Apo-
stles. Yea of the simple mayde and pyplo-
ner in the house of Naaman Syrus. 4. Re. 5. that
fered not to confesse the lytting God, in a strange
countrie, before the that were Goddes enemyes,
thys mayde shal damne in the last iudgemente al
those that forfere not only in a strange countrie,
but also at home, dare not confesse the trueth.
In these foure workes, are cōteyned al other that
appertayne, to the setting forth of gods glorie,
as he thesc. To leene the worde of God, teache it
vnto other, to promot it with example of honest, &
godly lyfe. When the glorie of God, the defence of
the

the.iii.commaundement.fo.xxxiii.

the trueth, the conseruacyon of iustyce, and deli-
uerance of innocenye requyrez: to make open,
and vnknowen trueth, & to confyrme the same.

To sweare, or take an othe, before a lawefull
iudge, is the worke also, of this commaundemēt
any setteth forth Gods glorie. Deute 4. For as
Paulc sayth, all controuersies are ended by swer-
re of an othe. So haue we examplis in Paulc
Ro. 9. in Abraham, and Isaac, with Abimelech,
Jacob, and Labā. Genes. 31. betwene Booz and
Ruth, Ruth 3. so of God Abdias. 2. Reg. 18. The
othe thus taken, declareth him, that receaued it,
to acknowledge, and geue vnto God only, this
honor, that he alone knoweth what is in man-
nes hert, and lykewyse bindeth God, to reuenge,
and punyssh him, if he sweare false, vnto the which
payne, the condycion & tenor of the othe bindeth
hym. And maketh hymselfe, the beilell where in
God maye exercise hys displeasure, and iustyce.
For God wyll not leaue hym unpunished, that
taketh his name in vayne, as it is wyrtten in the
seconde parte of this commaundement.

Exodi. 20. Deute. 5. These be the workes re-
quyred of vs in this thyrde commaundement,
the whiche canne be done of no man, but of such
as fyist knowe GOD in Iesu Chryste, and for
hys merytes be reconcyled, and hathe hys synnes
forgeuen. Then they sprynge oute of the foun-
tayne, and orygyneall of all good workes sayth,
loue, and feare of God, whiche be workes of the
fyist commaundement. All other, whether
it be prayer, preachynge of Goddes worde, con-
fession of hys name, or geuynge of thankes, with
suche as folowe in the nexte commaundemēt,
and lykewyse in the seconde table, pleaseth God.

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None otherwyse, then they procede of saythe in the mercye of God, throughte Chyulte Iesu, oure sauour. As these workes agree with the commaundemente, so be they; workes contrarie, and repugnant vnto thys commaundemente, that sayeth, thou shalt not take the name of the Lord thy God in vayne, the whyche is done dyuerse wayes as it shall appere in the nombryng of certayne dayly vled vices, and horryble blasphemies, baylye vled, not onely unpunished, but also as thyng commendable, and worthy prayse of the mooste parte of people. The mooste horryble abuse of thys holpe, and mooste fearful name is, amonge suche as thynke there is no GOD to renumerat vertue, nor to punyssh vyce, as the Epicures saye, woulde to God the same blasphemie, had corrupted none, that bare the name of Christianite. There were alwayes in the churche suche, as it appereth Eclase. 22. cap. and Luk. 13. and be at this daye a greate nombre, that say not flatlye and playnelye there is no God, but by certayne circumloquutions, and paraphrasys as well by wordes, as yle conuersacyon of lyfe, thynke there is no heauen, nor hell, and beleueth not asmuche the scripture of GOD as the wordes of hym that knoweth nether god nor godlynes.

The seconde sort, that abuse this holpe name of god, be those that vnder þ pretence, and name of God hys worde, & hys holpe churche, seke theyr owne glorie, and profyte. As the Pope, vnder the tytle, and pretence of Goddes ministrye, hath gotten hym selfe, not onelye a Bishope riche, but also þ hole monarchie, & maner of al Europa. Ryther hyugdom, then any prync of þ world, which

the .iii. commaundement. fo. xxxv

Whiche neuer celled frome hys begynnynge, to
moue Christian Prynces, to the moost cruel, and
bloudy warre, vnder þe cloke and mantel of gods
des name. What meantes and crafte, hathe he
founde to mayntayne thys horryble, and Antechriste
seate, of abhomy nacion: Ydoles, peregrina-
tions, masses, dyspensacions, absolutions,
defencions of all thynges abhomyable. Tyrannies
against vertue, stablishmentes of hys owne
lawes, abrogacions of Goddes lawes Emptynge
of heauen, and fyllynge of hell, blyssynge
of thynges exterior, oyle, bel, bread, water, with
other that be not cursed, and cursynge of the soules,
that Christ redemed with his precyous blod,
with a thousande more, suche abominacions vnder
the name and pretence of God, and hys holy
churche, the whiche nether the patriarches, neyther
the prophetes, Christ, nether his Apostelles,
neuer knewe of, as bothe the testaments doeth
beare recorde. The same dothe suche as preache
in the Church of GOD, theyr owne ymaginacions,
decrees of menne, for be theyr doctryne neuer
so false, it hathe a fayre tytle, and name of
goddes worde, when it is, but a subtile quidite
of Duns, a vayne sophisme of Aristotelle, a superstitious
decree of the Wythoppes lawes, a cōpye of vayne
glosse, and craftye connection of wordes to
satisfie the mooste parte of the audien-
ce, and to flatter the richeste, wyllynge and wyl-
lynge the simple verpte of Goddes wordes,
in to as manye formes, and dyuerles sentences,
as be vayne, and carnall affections, wroughte
within his vngodly hart. So for the lawe of god,
they preache the lawe of man: for the gospell, in
vayne supersticio, for Christ, them selues whiche
G.iii. honour

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honour not Goddes name, as the lawe of the holy, and catholyke church of Christe, teacheth, but dyshonoreth, and taketh it in vayne, wyth the church of Antichriste, and the Dyncell. For Christ byd his dyscyples preach none other then he hym selfe commaunded theym. Math. 28, capit. yea he shewed that the holpe goodte, the spirite of tructh shoulde teache none other thyng, then by hym was taughte John xv. Therefore suche as wyl occupie the offyce of a preacher, they must be well learned, in the thynges that appertayne vnto the gospel, then free from all such affections, as rather seeketh him selfe, and the worlde, then the fotheraunce of the doctryne he preacheth. It is not ynoughe that he preach the tructhe, but that onely he haue a respecte vnto the gloire of Christe, then shall he boldely speake the tructhe without respecte of persons, nor temperyng his oracion with colours of flatterye, but hardely calbertew, bertew, and vyce, vyce, as he seyth occasyon who so euer be his audience. Saynt John in his Epistle capit. 3. sheweth who is apte for this offyce to preach the worde of God. So doth Christe Mathew. 10. so doeth Paule. 1. Timo. 3. Tit. 1. so doth Moses, and the prophetes. No thyng more blasphemeth the name of God then false doctryne, and suche as seeketh theym selues and can vse the worde of God, as they se their audience, and not as it is commaunded them, by the worde of God. Suche preachers hath broughte the superiour powers of the earth vnto a contempt of goddes word, hatred of the preacher when he telleth tructh, and the vnlarned into blyndnes, and pynourne.

Those abus: the name of God, that seek helpe
of

the .iii. commaundement. fo. xxxvi

of damnd spirites or of such soules as be depa-
red out of thys worlde. As Dauid dyd. 1. Reg. 28.
or those that by Necromancie or suche lyke in-
chauntementes abuse the name of god to resuscis-
tat dead bodyes, or call spirites departed vnto þ
bodpe agayne, whyche is nothyng else but an il-
lusion, and crafte of the Deuyll, to make menne
beleue lyes. Those menne in Englyshe be called
coniuers who vseth artes, forbyddē by Goddes
lawes. And also by the lawes of Ethnykes,
before Christe was borne. Titus Liuius lib. 1. de
vrbis origine wyrteth of Ruman Pomp, that
was instructed disciplina tetrica. The whiche di-
scipline. S. Augu. calleth, Hydromanciam either
necromanciam. lib. de Ciuit. 7. cap. 35. the whych
artes were forbydden as it apereyth by Apuleius
whyche in hys booke de magia, defendeth hym
selfe, agaynste one that accused hym of Necro-
mancie. The law of the .xii. tables, that were in
Rome longe before the byrthe of Christe, forbyd-
deth those artes. As Licet. wyrteth De Res-
pub. the more I wonder, that anye suche super-
stitious bookes shoulde bee dynted vnder the
pynnyge of anye Christiane prynce, or Magis-
trates. As be the bookes of Johan Tritemius,
and Henry Cornelius Agrippa, speciallve hys
thyrde booke de occulta philosophia, that is to
saye, of secret philosophy. Wyth manye other,
that spared no labour, in settinge forth the suche
vngodlye workes. They brought fyrste the abuse
of Goddes name in to christiane mennes hartes,
and taughte them the same supersticion, that
ones was namely among the Persians, and E-
gyptians. Valerius lib. 8. cap. 6. for as among the
Gentylles there were some called Augures

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that by obseruatyon of the byrdes of thapre, in theyr flyng, cryng, and eatynge, made men beleue, they knewe thynges to come: so amonge the Chrysrians be some, that thynke they can do the same. As yf the Wyche chatter, they loke for gestes. If the Crow cry, they say we shall haue rayne. If the Dule howle, it is sygne of death.

And as there were some, that by the obseruatyon of the Sterres, toke vpon them to speake of thynges to come, by certayne superstitious, & dyuyllysh incantacions, whiche the Persians call Magos, the Grekes philosophos, the Latynes sapientes, Gally druidas, the Egyptians sacerdotes, the Indies gymnosophistas, the Assyrians chaldeos, so is there amonge the Chrysrians the same sorte of people, whiche be called soothesayers, or pronosticators, that wyte, and speake of thynges to come. As when Jussbyter ruleth the constellacions about, and is not impeached, nor let by the coniunction of his contrarie planette, we shall haue a good yere, and a plentyfull. If Saturne, and suche as Astronomers attribute, contrarie qualtyes vnto rayne, we shall haue scarsetye, and derthe of thynges. Plin. lib. 18. wytteth of suche as by onely woordes, or wyth some other thyng annexed wyth the woordes, workethe thynges a boue nature, as the dyuill hath done alwayes, as Histories record. Luca. lib. 6. Ualer. li. 8. chapl. 1. wytteth of one of the Goddes vesta. Nunnes that was falsely accused of an vnc chast life, despyred the goddes to delyuer her innocency in the cryme by some miracle. As she dyd. The maide went to the riuer called Tyber wha shee brought it ful of water

the.iii.commaunde. fo.xxviii.

water into the temple of the Goddes. So
amonge Chystrane menne be the same sorte of
people, that by thabuse of Goddes name thro-
ughe the helpe of the Deuyll doothe manye ty-
mes worke the same, in healyng manne, and
lest, as not many yeres sythe I was bozne in had
o. a poze man that erred by igno: aunce that this
Medycine coude heale all dyscasses. † Iesus. †
Job † habuit † vermes † Job † patitur † ver-
mes. † In † nomine † patris † et filii † et spiri-
tus sancti † Amen † Iamazabathani. † God o-
pened hys herte afterwarde to knowe the trueth.
Suche as be geuen to the artes practyue as
Geometrie, Musycke, Astrologie, and Arithmes-
tic taketh vpon them to iudge of mennes condi-
tions, by the syght of theyr faces, Gell. lib. cap. 9.
lib. 14. cap. 1. so be there among people chrystened,
that knowe nether arte, nor science, that take vpon
them, to know the same by their countenaunce,
the lynnes of theyr handes, or by theyr passis, or go-
yng Lucane the Poete wyrteth that one, resusci-
tated fro death to lyfe, shewed vnto Sextus Po-
peius what shoulde be the successe, and ende, of the
battel in þ feldes of Thessalie. So wyrteth Plin.
lib. 37. ca. 11. and Cullie lib. 1. Cule. Quest, so dyd
the shadow of Samuel shew the death of Saule
1. Reg. 28. The same doth the deuill shew vnto ma-
nye that by thabuse of goddes name vse supersti-
cious coniurations, and inchauntmentes, when
they seke the trueth of the deuyll, and dead bodyes,
and leue the worde of the luyng God. Au-
gustus the Emperour forbyd this superstycious
arte, and Claudius the Emperour clene abolyshed
it.

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It Cesar. lib. 5. Howe the lawe of Christian Em-
 perours hath forbidden, and punysethe these
 vngodly artes thou mayest rede. Cod. lib. 9. Tit
 18. The lawe ciuile punysethe it, wpth banys-
 ment, with the sword, and to be tozen wpth bea-
 st. s. *Culpa similis est, tam prohibita disce-
 re, quam docere*, that is to saye. The faulte is one, to
 lerne, and teache the thynges forbidden. Bes-
 de the. 18. cap. of Deut. and there thou shalt fynd
 as many names of those that vse forbidden ar-
 tes, as becherled by Constantine, and Iuliane
 the Emperours, Cod. lib. 9. Tit. 18. and lyke wise
 the same artes. And as Moses forbiddeth all
 the people those vngodly artes, so doeth those
 Emperours. Booth Moses in Goddes lawes,
 and these Emperours in mannes lawes punys-
 seth wpth deathe, the transgressours of this co-
 mandement. Moses Deut. 13. prescribeth thys
 payne. *Propheta ille, aut somniator somnis
 ozym occidi debet, eo quod auersionem loquun-
 tus sit a domino deo vestro*. That is to saye that
 prophet, or dremer of dreames muste be slayne,
 because he hath spoken a deflection, or apostasie
 from the lord, your God. More at large, is this
 payne wyrtten Leuit. 24. and Esay. capit. 47. re-
 de the places. The execution of the payne a-
 gainste the transgressours Rede. 1. Reg. 28. 4.
 Reg. 23. in the lawe of man, we rede thus. *Dilect
 omnibus perpetuo deuinandi curiositas, ctenim
 supplicio capitis feret, gladio ultore prostratus,
 quicunque nostris iussis obsequium de negauerit*. Cod. lib. 9. Tit. 18. that is to say, the supersty-
 tion of fowe destinyng, is forbidden alwayes vnto
 to all men, and who so euer obey not oure com-
 mandementes, is condemned vnto the swerde,
and

the.iii.commaunde. fo. xxxviii.

and shall suffer the losse of hys hedde. Though I do by the auctoritie of Goddes lawes, and mannes lawes, damne thys damnable arte Mathematicall, I do not damne suche other artes, and sciences as be associated, and annexed wth thys unlawfull Astrologie. As is Geometrie, and Arithmetice, thos bee necessarie for euery manne: speciall ye Arithmetice, for she extendeth as an necessarie arte, not onely vnto all sciences but also to euery liberall arte, and condicion of lyfe, and among all artes Mathematicall, Arithmetice is accounted the fyrste, Musyke, Geometrie, and Astronomie wanteth her arte, and she not theirs. Plin. lib. 35. capit. 10. They bee the giftes of God, and to be honored because they come fro him only, that gyueth al goodnes Iac. 1. Farther the Emperours of the world Dioclet. & Maximian. Cyberio. Cod lib. 9. Titu. 18. dothe permit these artes.

Artem Geometrie discere, atque exercere publice interest. Ars autem Mathematica damnabilis interdicta est, that is to say, it is expedient, or profitable, to lerne, and exercise the art of Geometrie, but the damnable arte mathematicall, is forbydden. The lawe meaneth Astrologie, and Astronomie which are vled well but of a fewe men. The astrologer, is he that knoweth the course, and motions of the heauens, and teacheth the same, which is a pretewe, yf it passe not hys bondes, and become of an Astrologer, and Astronomer, who taketh vpon hym to geue iudgement, and Censure of these motions, and course of the heauens, what they pronosticate, and bestenye vnto the creatures of the earth, manne, best, and other, what shalbe the temperature

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ture of the ayre, the condition of the Earthe, the state, and successe of suche feute, as it byngeth forth. By this knowledge they forespeake of pestilence, and other diseases, and sayth the death of greate menne to come, and suche commotiōs, and warres, as shall folowe, betwene the pynces of the world. And thus they saye they knowe, by the course of the heauens.

Where as they se the coniunctions of manye planetes of ygyres, and fatall dysposytion, and qualitie conccurre: by reason of whose influence, into these inferioure partes, all those calamities must happen. Here they abuse not onely the name of God, and the Naturall dyscourse of reason, which hath comprehended the motions, and course of heauens: but also heauens it selfe, & attribute vnto the heauens, the thyng that onely appertayneth to god: to save the healthe of man, and sickenes of man, the plētie of the earth, and scarcite of the same.

The regiment of commune wealthes, and the lyfe and deathe of the gouernours thereof. Their knowlege and practyse in these thynges is nothing at all: for almightie god hath not made the heauens to that end, and purpose that man shoulde lerne of them good fortune, or yle, as it is playne Ge. 1. in the second daye God made the firmamēt, and the superioure speres, whiche the texte calleth cakiah, to this ende, that it shoulde seperat the waters that bee vnder the firmament from those that be aboue the firmament. And God called the firmament heauen. In the .4. daye God made the Sonne, the Moone, and the Sterres. And sheweth to what purpose, and end he made them, the one to haue dominion in the daye, the other

the.iii. commaunde. fol.xxix.

other in the nighte, and God put them in the firmament of heauen, to geue light vnto the erthe, those rule in the daye, and nyght, and put diuersite betwene light, and darknes, to deuid the yere into hys partes. The springe, Sommer, Autumne and wynter: They are in signes ykewyle saythe the text. The whiche the housbonde man that tilleth, and soweth the grounde, obserueth with out supersticion, to sowe, and reape his corn. He casteth it into the wynter, and receaueth it agayne in the Sommer. So doothe the Mariner, marke the reuolution of the Moone, his decrease, and increase where by he knoweth the tydes, the Ebbe, and flow of the see, and the later phisicion Auicenne, and Auerroys hathe ykewyle assigned thair vse in mannes bodie.

Therefore they appoynt diuersite of dayes, in practyse of phisike, one to be moze apt for lettynge of blud then other, to puege, and to balme, then the other. If they maye be obserued without supersticion, it maye be suffered. Do not withstandynge, that suche as obserue not these later rules, maye bothe minister, and receaue medicines, for the heauens were made to serue vs, and not to master vs, were created for manne, and man not for them. Therefore it is a false supersticion, to saye good, or bad, plentie, or scarlitie, sickenes or helth, warre, or peace, dependeth of the influence of the heauens. Or he that is bozne vnder one signe, to be moze fortunate, then he that is bozne vnder the other, as this Egypciacall, and Ethnickes, foliynes, beareth men in hande.

The Pronostication of these blessed Prophetes, is good to be bozn in a mannes dosome to knowe the daye of the moneth. The rest of the; pra
m

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ettle, is not worthe one hawe, as Moles teacheth
 Deut. :8. 29. 30. Leuit. 26. Thre. 7. Malach. 2.
 Where as ye may se, that all these illes and man-
 ny more, then the Astronomers speakyth of, com-
 myth vnto vs for synne, and the transgression
 of Goddes commaundement. It is nether Sone
 ne, nether Moone. Jupiter nor Mars, that is
 the occasion, or matter of wealth, or wo, plente-
 ye, or scarsetye, of warre, or peace. Nether
 is the cause of penitence the putrefaction of the
 ayre as Galenus wytythe, lib. 1. De diff. feb.
 cap. 5. But the contempt of Goddes commaundes-
 ment is the cause, as thou maiste see in the cha-
 pitres of the scripture a lytle afore rehersyd. The
 Ayre, The Water, and the Erthe hath no pow-
 son in them selves, to hurt their lord, & master man.
 But first man poysoneth him selfe wyth synne:
 then god vspye thes Elements orderyd for
 the life of man, to bee the occasion of his deathe.
 Kede the places and knowe that good health is
 nombred amonge the blyssynges of God, and ap-
 perteyneth vnto those that feare and kepe God-
 des commaundementes, and not to those, that be
 destyned to spue longe, by the fauour, and re-
 spectes of planettes. And the ile, of what kynd so-
 euer it bee, is the malediction of God, agaynst
 synne. The physicians saye that the chiefe re-
 medye agaynst pestilence is to fle from the place
 where the Ayre is corrupt.

Goddes lawe sayth, Be whether thou wilt.
 Adherere faciet tibi Dominus pestilenciam, dos
 nec consumat te de super facie terre. Deutero. 28.
 That is to say: The lord shall make the pestilen-
 ce cleue and assolat the tyll it consume the from
 the worlde. Agayne in the same chapiter, the dis-
 ease

the.iii. commaunde. fol.xi.

fease or sykkenes shal be saythefull, that is to saye
sticke fast to the, vse what medicines thou wylt.
Galenus sayth lib.1. De differ. feb. capit. 4.
That the chiefe remedye, to preserve from pesty-
lence, is to purge the body from superfluous hu-
mours, to haue a fre, and liberall wynde, and
to auoide the abundaunce of meate, and drinke.
God sayeth, nothyng preserveth, but the
obseruation of hys comma:ndementes. If we
offende, the best remedye is penaunce, and amenda-
ment of lyfe. It maketh no foyle howe cor-
rupt the Ayre bee, so the conscience of manne in
Chryste be cleane from synne. Though there dye
a thousande of the one syde of the, and ten thou-
sande on the other syde, thou shalte bee sauffe.
Psalm. 90. He wyl let the lyue, to serue longer
in the worlde, to the glorie of hys name. And
yf thou dye, it is because, no malice of the worlde
should corrupte thy lyfe, and bynne the from
God. Farther to take awaye the miseries of
this worlde. If suche as care not for God, es-
cape in the tyme of pestylence, or warre: it is to
cal them vnto a better lyfe. Ro. 1. If they amende
not: they are reserved, to a greater payne. This
is spoken not as though I contemned the gyf-
tes of god: philosophie, and physicke, but to take
from men, all vayne hope in the artificiall me-
dicyns, and geue onely the glory vnto the name
of God.

They abuse the name of God, that perfoyme
not the thyng they promise, in Goddes name; by
any othe, or vow, made accordyng to the lawe of
God, whether it bee betwene manne and God,
as in the holye Sacramente of Baptisme, and
the holye supper of the lorde, where as we swere
and

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and promes to lyue after hys wyll and pleasure.

O: when man, to manne byndeth hym selfe, to any condicions, o: promesses by the inuocation of Goddes name, o: testimony of hys owne conscience. If the one kepe not touche and promise wpth the other: he that offendeth, abuseth not onely hys owne saythe, whiche shoulde bee alwayes symple, and trewe, but also containeth the Maiestie, and omnipotencie of God, in whose name, the othe was taken. And not onely the lawe of God. But also the lawe of man, punyssheth thys horrible perurpe, as ye maye reede, Leuit. 14. Horre he that toke the name of God in vayne, was stoned to deathe: so saythe Dauid. Psalm. 5. So saythe thys commaundemente, God wyll not leue hym unpunysshed, that nameth hym in vayne. Example we haue in Ananias, and hys wyfe. Acto. 5. The chyldren of Israel were slayne for peruert. Esa. 10. The mperour Just. Nouellis constitat. 77. commaundeth to put to deathe the blasphemours.

Suche as truste in their owne strengthe, o: rythes, abuse, and blaspheme, thys name of God. Whiche neuer was, nor neuer shalbe, unpunysshed in thys worlde, in the worlde to come, o: in bothe. Examples we haue in Assur, Esa. 10. Holofernes Iudith. 13. Aiax, that sayd he coulde ouer come his enemyes, without God, At length was not ouercome of hys enemyes, but kylled hym selfe.

Those that swore by the name of God, and by the name of Sayntes, offende thys commaundemente. As when the forme of theyr othe is thus. **A S W E R E I B E C O M E G O D** and all Sayntes. For the othe muste be onely in
the

the.iii.commaunde. fol.xlii.

the name of God. Deut. 6. 10. Josu. 23. Howe thys
spynne in swerynge by any then God is punyshed
Rebe Diere. 5. Soph. 1. Rede the. 7. chapit. of Jos-
ua, and lerne the forme of a trew othe ther, when
he constreyned Achan to confesse the trueth, by
the verewe of an othe. It is a manifeste Argu-
mente of impiete, and false beleue; when people
swere by any creatures.

Duche as geue theyr bookes a holpe, and
religious title, and the contentes thereof, is no
ne other, then the defence of supersticion and in-
quyr, of vayne glory, or hys owne priuate com-
modite, abuse the name of God.

They offende greuousely thys commaunde-
mente, that swere wythout necessitie. More gre-
uouslye, when for every light tryfell, or matter
of nothyng. Moste greuouslye, when men swes-
re to mayntayne a false cause, to obtayne any
purpose, to oppresse the trueth, or to iustifie the
wronge. The othe therefore must bee as Diere.
Iapeth. capit. 4. In veritie, iudgemente, and ius-
tice. There the Prophet exorteth the Israelites,
to reuerence the name, and glorye of god. And
that they beleue stedfastlye, the vniuersall prou-
dence of God. That they abstayne from false
othes, and perurie. For God seith not onelye,
the workes of manne, but also the wordes, and
thoughtes of the harte. Therefore no man shulde
swere, except he knowe perfectly the thyng to bee
trew, that he swereth.

That is the fyrste thyng that man shoulde
haue in hys consciens, before he swere. The se-
conde, that he swere not temerouslye, nor lightlye
wythout reuerence of goddes maiestie, but wyth
iudgement, that is to say, when necessitie constreyn-
eth

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methe, for the glorie of God, or defence of vertew,
at the commaundement of a iust, and lawfull ap-
pointed iudge. Thirdly that it be in iustice that
the other extende to nothing, that is againste
Goddess lawes. If the othe haue not these thre
companions, it is periuire, what so euer he swor-
ne, and blasphemeth Goddess name. As all those
that swere to please, and flatter the superioure
powers, when they make vngodlye lawes. And
those that swere, in the lawes of men vnder the
pretence of holye church, and persecute christes
treme membez.

As for those that be commune swerers, and
be suffered to blaspheme, with out punishmente,
it is so abhominable that the magistrates, they
that swere, and all the commune wealthe where
as they dwell, shall at length smart for it. Re-
gulus the Romaine and the Saguntines, has
meth Christiane menne: that woulde not for any
payne or punishmente of the worlde, violate, or
breake theyr oth, made by theyr false Gods. Of
whome wytteth. Saincte Augustyne libro de
Ciuitate Dei. 22. capit. 6. libro. 1. capit. 15. Cicero.
lib. De officiis. 3. Valerius. libro. 9. The Sagun-
tines, burned them selves. Regulus returnys
from hys natyue countrey, and Cite of Rome, to
hys mooste cruell Enemyes in Africa, and
woulde rather suffer the extreme
tyrannye of hys enemyes,
then violate, or breake
hys othe, that he
had sworne.

Caput. bii.

The fourth commaundement.

the.iiii.commaundement. fo.xlii.

Remembze to sanctifye the Sabbath daye.
 Six dayes thou shalt labour, and do all
 thy workes. The seuenthe daye is rest vnto
 God thy Lorde, thou shalt do no worke (in
 it) neither thy sonne, neither thy daughter, thy ser-
 uant, nor thy mayde, neither thy beast, neither the
 stranger, that is wythin thy doores. For in sixe
 dayes, God made Heauen and Earthe, the Sea,
 and all thynges that is therein, and the seuenthe
 daye rested: therfore blessed God the seuenth day,
 and sanctified it.

The cause, and ende, why this commaundement
 was insytuted, is diuerse. Firste be-
 cause man shoulde vpon this day cal his in-
 tendement, and thoughtes from the lustes, pleasu-
 res, vanities, and concupiscence of the world vnto
 the meditacyons of God, and hys workes, to
 the studie of scrypture, hearyng of the woorde of
 God, to call vpon god with ardent prayer, to vse
 and exercise the sacramentes of God, to con-
 ferre, and geue accordynge to his abillite almosse,
 to the consofitynge of the poore. Then lykwys
 God by this commaundement prouideth for the
 temporall, and ciuile lyfe of man, and lykwys
 for all thynges that be necessarye and expediente
 for man, in this lyfe. Yf man, and beast, that is
 mannes seruaunte, shoulde wythout repose, and
 rest, alwayes labour, they myghte neuer indure,
 the trauayle of the Erth. God therfore, as he that
 intendeth the conseruation, and wealth of man,
 and the thyng created to mannes vse, commaun-
 deth this rest, and repose from labour that hys
 creatures maye indure, and serue as well theyr
 owne necessarye affayres, and busynesse, as pres-
 seru

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serue the yowthe, and off-ynge of man and beast, till it come to a sufficient age and conueniente foyle, to supplie the place, and rowme of suche as deathe, or dyscase shall pruate, or dysable, from the execucion, and vse of suche traueyles as thys careful lyfe shall necessarily requyre. So sayeth Ouid.

Quod caret alterna requie, durabile non est.

That is to saye, the thing can not endure, that lacketh rest. That man and beast therefore, myghte brythe and haue repose, thys sabbothe was instituted. Not onely that the body should be restored vnto strength and made able to sustayne the traueyles, of the weeke to come, but also that the soule and spirite of man, whyles the body is at rest, myght vpon the Sabboth, learne and know, so the blessed wyll of hys maker, that onely, it leue not from the labour, and aduersyte of synne: but also by Goddes grace, receaue suche strength, and foyle in the contemplacyon of Goddes mooste mercyfull promysse, that it maye be able, to sustayne all the troubles of temptacyon, in the weeke that foloweth. For as the bodye beinge alwayes oppressed wpth labour loseth hys strength, and so perissheth: so dooth the mynde of man, oppressed wpth the cares, and pleasures of thys worlde, losse all her foyle, luste, and desyre that she had to the reste to come of eternal lyfe. And so dyeth not onely the deathe of synne, but hasteth what she can, to hate, and abhorre all vertue. Almyghtye God therefore not only in his comaundementes, but also at the fyrst creation of the world, sanctified the seuenth day Genes. 2. that is to saye, appoynted it to an holye

the.iii.commaundement.fo.xliiij.

lye vñe, or seperated it from other dayes, wheres
in men trauaile in the busynesse of thys worlde.
So is the meanyng of thys Hebrew phraze, or
maner of speache, as ye maye rede Iosuah.xx.

Chapter . Sanctificauerunt Bades in Galys
lea . That is to saye, they sanctified Ba-
des in Galylea, it is as muche to saye in En-
glyshe, they chose, or appoynted the Cytie of
Bades, to be a refuge, or sanctuarie for Mur-
therers to be safe there, tyll the cause of the
murderer myghte be knowen . Howe be it,
ye maye not thynke that GOD gaue anye more
holynesse, to the Sabbothe then to the other
dayes. For ye consyder frydaye, and Satur-
ne daye, Saturne daye, or Sondag in as much
as they be dayes, and the worke of GOD, the
one is no more holpe, then the other, Eccl. lib.
3. Tit. 12. de feriis, but that daye is alwayes
mooste holpe, in the whiche we mooste ap-
plye, and geue oure selues vnto holpe workes.
To that ende he sanctified the Sabbothe daye,
not that we shoulde geue oure selues to playne, or
suche Ethnicall pastyme as is nowe vñed among
Christian people.

But beyng free that daye from the trauals
of thys worlde, we myghte consyder the wor-
kes, and benefytes of GOD wpyth thankes ge-
uyng. Heare the worde, and lawe of GOD,
honoure hym, and feare hym, then to learne,
who, and where be the pooze of Chryste, oure
brothers in necessity that wanteth oure healse.
The obseruacyon therfore of the Sabbothe,
doothe extende aswell vnto the faythe we haue
in GOD, as vnto the charyte of oure neygh-
boure. And not onely that, but also vnto the
H.iii. beles

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serue the youthe, and off-sprynge of man and beast, tyll it come to a suffycient age and conueniente forse, to supplie the place, and rowme of suche as deathe, or dyscase shall pryuate, or dysable, from the execucion, and vse of suche traueples as thys careful lyfe shall necessarily requyre. So sayeth Duid.

Quod caret alterna requie, durabile non est.

That is to saye, the thing can not endure, that lacketh rest. That man and beast therefore, myghte brythe and haue repose, thys sabbothe was instituted. Not onely that the body should be restored vnto strength and made able to sustayne the trauelles, of the weeke to come, but also that the soule and spirite of man, whyles the body is at rest, myght vpon the Sabbath, learne and know, so the blessed wyll of hys maker, that onely, it leue not from the labour, and aduersyte of synne: but also by Goddes grace, receaue suche strength, and forse in the contemplacon of Goddes mooste mercyfull promysse, that it maye be able, to sustayne all the troubles of temptacyon, in the weeke that foloweth. For as the bodye beinge alwayes oppressed wyth labour loseth hys strength, and so perissheth: so dooth the mynde of man, oppressed wyth the cares, and pleasures of thys worlde, losse all her forse, lustre, and desyre that she had to the reste to come of eternal lyfe. And so dyeth not onely the deathe of synne, but hasteth what she can, to hate, and abhorre all vertue. Almyghtye God therefore not only in his comaundementes, but also at the fyrst creation of the world, sanctified the seventh day Genes. 2. that is to saye, appoynted it to an holye

the .lxxxiii. commaundement. fo. .xlxxxiii.

the use, or separated it from other dayes, wheres
in men trauaile in the busynesse of this worlde.
So is the meanyng of this Hebrew phrase, or
maner of speache, as ye maye rede Iosuah. xii.
Chapiter . Sanctificauerunt Rades in Galys
lea . That is to saye, they sanctified Ra
des in Galyslea, it is as muche to saye in En
glyshe, they chose, or appoynted the Tytpe of
Rades, to be a refuge, or sanctuarie for Mur
derers to be safe there, tyll the cause of the
murderer myghte be knownen . Howe be it,
ye maye not thynke that GOD gaue anye more
holpnesse, to the Sabbothe then to the other
dayes. For ye consyder frysdaye, and Satur
ne daye, Saterne daye, or Sondaye in as much
as they be dayes, and the worke of GOD, the
one is no more holpe, then the other. *Exod. lib.*
3. Tit. 12. de feriis, but that daye is alwayes
mooste holpe, in the whiche we mooste ap
plye, and geue oure selues vnto holpe workes.
To that ende he sanctified the Sabbothe daye,
not that we shoulde geue oure selues to playnesse, or
suche Ethnicall pastyme as is nowe vsed among
Christian people.

But beyng free that daye from the trauails
of this worlde, we myghte consyder the wor
kes, and benefytes of GOD wyth thanks ge
uyng. Heare the worde, and lawe of GOD,
honoure hym, and feare hym, then to learne
who, and where be the pooze of Christe, oure
brothers in necessity that wanteth oure healpe.
The obseruacyon therefore of the Sabbothe,
dothe extende aswell vnto the faythe we haue
in GOD, as vnto the charyte of oure neygh
bours. And not onely that, but also vnto the
Ps. iii. *bestes*

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beastes, that trauaile in oure busynesse, and be oure necessarie seruauntes. The which we shoulde in no wyse abuse, not onelye for theyr labours sake but also, for the loue of hym, that hath commaunded them, vnto oure seruyce, almyghtye **GOD**. Thyrdely the sabboth hytherunto from the begynnynge of the worlde, was, and is a type, and fygure of the eternall, and euerlastynge rest, that is to come. As **S. Paule** dylygently sheweth in the **Eppistle to the Hebrewes**, cap. 4 so doth **saint Aug.** lib. 11. cap. 31. de **Trinit.** Suche as beleued the promes of **GOD**, declared by **Moses**, were led by **Iosuah** the pynce, in to **Palestina** and rested in **Chanaan**: such as heare the worde of **GOD**, and obepeth it, shall be carryed in to the **Celestiall** heauens, by **JESUS** **Christe**, and reste into eternal ioye. Rede diligently that chapter, and thou shalt fynde a very necessary doctrine, what is the cause that the moost parte of men, entre not into this eternall reste. The contempte of our capytaynes wordes **Jesu Christe**, who would lede vs thither, hath ledde we not backe, and left not his commaundementes. Consider the persons reherfed in this commaundemente. Thy sonne, thy doughter, thy man seruaunt, and thy woman seruaunt, thy best, and the straunger wythin thy doores, those thou muste not wythout necessarye constrain to any seruile worke vpon the sabbothe, but se that they exerce theym selues vpon the sabbothe, in hearyng the word of god, and se they frequent, the place of commune prayers, and vse the sacramentes, as **GOD** commaundeth. For those **GOD** hath commaunded vnto thy charge, as longe as they be with the, not onelye that thou geue them their

the.iiii.commaundement.fo.xliiii.

wages that is dewe: but also se them aryghte instructed in the lawe of GOD, and lyue thereafter. For if they perceyue by thy negligence, their blood shall be required at thy hande. The straunger lyke wyse wythin thy porte, though he be of an other religion: thou shouldest assaye to wyne him vnto the knowledge, & rites of thy religion, as thou seyst here commaunded vnto the Israelytes, and consequentely vnto vs all. For we are bound no lesse, but rather more then they, to the loue of god, and our neyghbour, and by expresse wordes, commaunded to do the same. Math. xxii. Jac. v. Here lette vs all crye out, and saye (peccauimus) we haue offended, and studie to amende, for there is here condemned, the Auarice of all men, that care not for God, nor his lawe a dele: but vseth vngodlye, and vncharitably theyr seruauntes, and bestes, as though they were made onely of GOD, to serue his auaricious appetits, and not rather to serue the necessaries of their Masters: and lykewyse to glorifie GOD, as hys worde commaundeth. Lykewyse in this commaundemente is condemned oure vncharitable behauiour, towards oure neyghboure, and lykewyse the vngodlye, and carnall feare, that we haue to teache a straunger the knowledge of God, we geue him the thyng we owe hym not sauyng by the lawe of nature. And the thyng that he maye well lacke, or else optayne of an other. A supper, or dynner for his money, or loue. And neuer make mencyon of the thyng we owe him in as muche as we be Christians. Thus can Arysotell entreate hys gastes, and Plato geue hys almes. Our offyce is, to communicate the knowledge of God wyth hym, for to moue a communication

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Exccation, that the one might knowe the others
sayth. But this Charite, and Hospitalite, is
bled but of fewe menne. In case a man should
make mencyon of any suche almose, or intercate
any place of the Scripture at dyner, or supper,
it were a cloyng of the stomake, and takynge
awaye of the appetyte, an yle sauered messe, and
the warste dyne that can be broughte to the ta-
ble. Men say that folke shoulde be merce at the
table, and lette the preacher talke of scripture
as though the lawe of God made menne sorre,
whych conteyneth not onely the solace, and
ioye of mande, in this worlde, but also in tyme
to come for ever. GOD take out of the hertes of
menne, al feare and shame, that we frely confesse
hym, as occasyon shalbe geuen with Looth, Ge-
nes. 19. cap. that late in the gates of Sodoma to
inuite the straungers that came to the cite into
hys owne house to kepe theym in vertewe, and
preserue theym frome vyce. Rede the chapiter
and se wherin consysteth trewe hospitalyte.

Farther thou seyst by this commandemente
that the Israelites myght constrayne the straun-
gers within theyr cite, to heare and se their res-
pyggon vpon the Sabbothe, as every well orde-
red commune wealthe, nowe in the tyme of the
gaspell shoulde do the same, and constrayne all
people to heare the worde of God, and se the my-
nistracyon of theyr sacramentes. This daye is
appoynted also for man, to consyder, and expound
the workes of God the whych he made in syxe
dayes. For the lest creature that God made shal
teache man a knowledge of the creator, yf it bee
consydered accordynglye. So that man shoulde
not onely vse theym, but also geue God thanks

the.iiij.commaundement. fo.xlv.

for them, to augment faythe, to roborat hope, and prouoke loue. Therefore, GOD blessed the Sabboth, to say, made it honourable, sanctified it, and poynted it to an holpe vse, gaue it certayne preceptes, and woulde manne to be, that day holpe.

For as he hath appoynted syxe dayes for vs to exercise oure selues in the busynesse, and traualles of the worlde: so hath he appoynted the seuenthe to exercise the ceremonies of the Church, whiche are instytuted for the preseruation of the Ministerye of the Church. As to vse commune prayer, heare the Sermon, vse the blessed supper of the Lorde, and to geue almes. 1. Cor. 11. 14. 16. Although the Ceremonie of the Sabboth be taken away. Col. 2. whiche appertained onely vnto the people, and commune wealth of the Hebrewes, yet one day of the weeke to preserue, and vse the worde of god, and his sacramentes, is not abrogated. Therefore in this commaundement, are two thinges to be obserued. The one ceremonyall, durynge for the tyme: the other Morall, and neuer to be abolished, as longe as the church of Christe shall contynue, vpon the earth. The patriarches before the lawe, Gene. 2. the prophetes in the tyme of the lawe. Exodi. 20. Deut. 5 we being deliuered from the damnacion of the lawe. 1. Cor. 16, haue one day, to rest fro labour, and applye oure selues to the woorkes of the spirite, whiche secretly in our selues, should be done euery day, wythout handye labour, vpon the Sondaye openly without the labour of oure handes. This sondaye that we obserue, is not the comaundement of man as many say, that woulde vnder the pretence of this one lawe, bynde the church of Christe to all other lawes,

H.v.

that

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that menne hath vngodlye prescribed vnto the church. But it is, by expresse wordes commaunded, that we shoulde obserue this daye (the Sunday) for oure Sabbath, as the wordes of saynt Paule declareth. 1. Cor. 16. commaundynge euery manne to appoynte his almes for the poore, in the Sunday. The texte sayeth in one of the Sabbathes. It is an Ebrewse frace, and is asmuche to saye, as in the Sundaye. As ye maye reade the same manner of speache, Luke. 24. and John. xi. of the women that came, to the sepulchre, to anoynt the dead body of Christ. Luke saith, in one of the Sabbathes. early they came to the Sepulchre, and so saythe John, by the same wordes, the whiche was the Sundaye, as no man dowterth. For it is our sayth, that Christ rose the third daye. So maye ye rede, Gene. 1. where the text sayeth, it was euenynge, and it was mornynge, one day that is to say the fyfthe daye. Whiche we call the Sunday. And thus also saythe those that were best lerned in the tonges among Christian wyrters, John Chrysost. Lactant. and Crasimus. For the preseruacion of the trewe meanyng of the word of GOD, and ryght vse of his blessed sacramentes, he hath gyuen vnto the Church Apostelles, Prophetes, Pastors, Doctours, and other, Ephe. 4. That shoulde teache vs the scripture, and wytynges of the Prophetes and Apostelles whiche was declared to be trewe, wyth many sygnes, and tokens, that we shoulde not wauer wyth euery wynde, and be carped in to errours by the doctryne of man. That we should not sayne newe doctryne out of our owne braynes, but beleue as the holye Church of the Patriarches, Prophetes, Christe, and the Apostelles

the.iiii.commaunde. fol.xlvi.

Kelles whiche taught the people as they wrote,
and wrote as they taught, that no manne after
theyr deathe, shoulde deceaue the people, that
Chryste redemed wyth hys precious blude, wyth
false, and impostorous doctryne. Those Ethe-
nycke and Jewish doctors of the Pope, howe so
euer they bragge of the name of holpe church,
be none other then the defenders of the Syna-
goge of Antechryste.

Sure we be that Chryste, the Patriarches,
Prophetes & Apostelles be laued, and beloued no
more, nor none other wyse, then they haue lesie
vnto vs by wytynges. Better it is to be certain
of oure doctryne, and saluation wyth thys ho-
lye church, then to associat oure selves wyth the
rabull of Iyers, that boasteth, and braggeth their
abhomyable, and Ethnicall ceremonies whiche
be condemned in the scripture, to bee lawes for
the holpe church. God geue the grace to rede the
holpe Byble, and to haue a lytle vnderstand-
ynge of it, then shalt thou se who, and where
is the holpe church, that these dyuers, ascrip-
bate vnto their father the deuyll, and Antechryste
of Rome. And if they saye vnto the, that thou
musste not take the texte, after thy owne mynde,
but after the mind of the holpe Doctours, that
hathe wytten in the scripture: thyneke wyth
thy selfe, that God hathe geuen the, the Scrip-
ture to rede therein, to thy saluation, as well, as
vnto the Doctor. Farther þ the Doctor preache
not a lye, for the trueth: God hathe geuen the,
the scripture to iudge thy Byshoppe, doctoure,
preacher, and iurate whether he preache gall, or
hony, hys owne lawes or Gods lawes. Farther
say boldly, and feare not, for it is trewe, that in
mat:

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matters, and causes of wayght, the doctors agree not, one wyth the other. No manye tymes, nor wyth themselves, as euery man knoweth, that hathe rede them, wyth iudgement. And as good Argumentes shalte thou fynde in them, to dysproue, as to proue, the thynges that this late found Catholycke church of the deuill, would stablyshe. Agayne thynke whiche was the moste pure church, and fre from heresies. The church befoze the Doctors wrote, that only was taught by the synple texte, and wordes of the Apostelles, or the church that hathe ben taught thys many yeres by the blynde doctryne of men, then thou shalte se that those doctors that they speake of hathe put out goddes lawes and broughte in their owne, as the pharises and Rabbins did in the old church. Be not afraid of their holy name, but truste to þ holynes of scriptur, the shalt thou not be deceaued. They say the holy church must be heard, and obide: trew it is, but oure sayth is not grounded vpon those, that be of the church though: they bee the trewe ministres of goddes worde, but vpon the word it selfe as it apereth. Mat. 16. therefore when the auctoryte or testimonny of the church, is alegyd: man that loueth his saluacion, muste searche where, and what the church is: what tymes, and when, the wytters were moste syncre, and not beleue these pester-dayes bydes, that synge as the Papegay they knowe not what: as they be taught out of a shamescole, that began wyth murther, is mayntayned wyth sacrilege, and shalbee destroyed wyth the clertye, and bryghtnes of the Sonne of man, comming to iudgemente.

It appertayneth vnto no man in what auctorytie

The.iiii.cōmaundement.fo. xlviii.

For it is so euer he bee: to iudge who preacheth false, or who trewe, but vnto the word of god onely whiche interpreteth it selfe, when it is wpyth iudgement conferred. But of thys, is required a moze prouide worke: which god shall geue in tyme.

Nowe the workes of this pcept, be also these, Godly to preache his word, and to vse the sacramentes as he teacheth in hys worde, to heare the truerly that trewely preacheth. To honoꝝ the word of God, and helpe to the preferment thereof as muche as may bee, to succour the professours thereof whiche be, hath ben and euer shall be (ye they preache trewely) in the moste miserable condition of the worlde. Math. 10. Luk. 21. Marke. 13. Jo. 15. 16. To neglect the preachinge of gods bes worde, as these do that loke for the stile, and care not for the shepe. To abolshe the preaching of the worde. As those do, that hath broughte into the churche Massyng, and Dumptyng of canonicall houres (as they call them) whiche nether they that say them, nether those that heare them, vnderstandeth not. They say god vnderstandeth them. What then? so he vnderstandeth lykewyse the cucko, and the lowyng of the cowe, whiche is as good, and better prayse vnto god, the the superstitious, and vnknewe prayer that thou mūlest, for they vse the gyfte that god hath geuen them, to sound an vknownen voyce, and thou abusest the gyfte of god, which gaue the a tonge, to edifie thy selfe, & thy neyghbour, lykewyse to preache the lord omnipotent. But thou makest thy tonge, an instrument to speake thou wotest not what. When þ shuldest cry for mercy, and saye: *Dana animum meū, quia peccauī tibi.* that is to say: lord heale me soule for I haue offe-

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matters, and causes of wayght, the doctours agree not, one wyth the other. No manye tymes, nor wyth them selves, as euery man knoweth, that hathe rede them, wyth iudgement. And as good Argumentes shalte thou fynde in them, to dysproue, as to proue, the thynges that this late found Catholycke church of the deuill, would cablyshe. Agayne thynke which was the moste pure church, and fre from heresies. The church befoze the Doctours wrote, that only was taught by the synple texte, and wordes of the Apostelles, or the church that hathe ben taught thys many yeres by the blynde doctryne of men, then thou shalte se that those doctours that they speake of hathe put out goddes lawes and broughte in their owne, as the pharises and Rabbins did in the old church. Be not afraid of their holy name, but truste to þ holynes of scriptur, the shalte thou not be deceaued. They say the holy church must be heard, and obeyed: trow it is, but oure fayth is not grounded vpon those, that be of the church thoughc they bee the trewe ministres of goddes worde, but vpon the word it selfe as it apereth. Mat. 16. therefore when the auctoryte or testimonny of the church, is alegyd: man that loueth his saluacion, muste searche where, and what the church is: what tymes, and when, the wytters were moste syncre, and not beleue these pester-dayes bydes, that synge as the Papegay they knowe not what: as they be taught out of a shamescole, that began wyth murther, is mapnteyned wyth sacrilege, and shalbee destroyed wyth the clertye, and byghtnes of the Sonne of man, comyng to iudgemente.

It appertayneth vnto no man in what sure
tytie

The.iiii.cōmaundement.fo. xlvff.

For as muche as euer he bee: to iudge who preacheth false, or who trewe, but vnto the word of god onely which interpreteth it selfe, when it is wpyth iudgement conferred. But of this, is required a moze prolix worke: which god shall geue in tyme.

Nowe the workes of this precept, be also these, Godly to preache his word, and to vse the sacramentes as he teacheth in hys worde, to heare the recurrently that trewely preacheth. To honoꝝ the word of God, and helpe to the preferment thereof as muche as may bee, to succour the professours thereof which be, hath ben and euer shall be (ye they preache trewely) in the moste miserable condition of the worlde. Math. 12. Luk. 21. Marke. 13. Jo. 15. 16. To neglect the preachinge of gods des worde, as these do that loke for the style, and care not for the shepe. To abolyshe the preaching of the worde. As those do, that hath broughte into the churche Massyng, and Dumptyng of canonicall houres (as they call them) which neither they that say them, neither those that heare them, vnderstandeth not. They say god vnderstandeth them. What then? so he vnderstandeth lykewys the cucko, and the lowyng of the cowe, which is as good, and better prayse vnto god, the the superstitious, and vnknewe prayer that thou mailest, for they vse the gyfte that god hath geuen them, to sound an vnknewen voyce, and thou abusest the gyfte of god, which gaue the a tonge, to edifie thy selfe, & thy neyghbour, lyke wyle to preache the lord omnipotent. But thou makest thy tonge, an instrument to speake thou wotest not what. When þū shouldest cry for mercy, and saye: Dana animum meū, quia peccaui tibi. that is to say: lord heale me soule for I haue offe-

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dyd the. Thou sayest: *Custodiui vias dñi, nec in-
pregressi a Deo meo.* That is to say: I haue kept
the wayes of the lord, and haue not departed by
iniquite, from my God. Thus the psalmes, and
bookes of the scripture, thou reddest with oute
iudgemente, & knowest not, what psalme is mete
for thy necessite, and state of the people that bee
present, no more then he that neuer saw the scrip-
ture. Yea somtyme thou readest a false historie, &
either thou attributest the honoꝝ dew to god vns
to the saynt thou woꝝshyppest, oꝝ honoꝝest hym
in the erthe, whose soule perauenture is in hell.
For Augustine so sayth, that all be not glorified
soules wyth God, whole reliques men woꝝshyp
in the erthe.

To teache false doctrine, is a woꝝke against
thys commaundment. Like wyle to depraue the
vse of the sacramentes, otherwyle then they be
taught in the scripture is agaynst this commaun-
dement to vse the to an other ende, then they were
instituted. To honoꝝ the as they do, that inchaune
the water of the font, and chafr it with manye a
suspier, and depe fet byrche. Suche as honoꝝ the
bread and wyne, whiche the scripture doothe
not onely teach, to remaine in their substantiall
essence, and nature, without changynge, but als
so the reson, and al the wyttes of manne. Farther
the bestes of the erthe, fowles of the ayre, and fyshes
of the water, knoweth there is no change of
bread, noꝝ wyne, & beareth recorde that the scrip-
ture is trewe, bread to remayne bread, and wine,
wynne. 1. Cor. 10. 11 farther to augmente the cere-
monyes of the churche, and byng in a new Ju-
daisme and Aaronicall rites, is agaynst thys co-
maunderment, as the Synnoppes hath the
matter

The.iiii.commaundement.fo.xlviij.

matter, there bee moze ceremonies in the church of Christ, then were in the church of the Jewes, as it shal easelye appere to hym that wyl conferre our church wth the booke of Moses. Seneca in hys booke contra superstitiones, reprehended the rites of the Jewes, and chesly the sanctifying of the Sabbath. What would he saye if he sawe, our churches that haue not the ceremonies commaunded by god, but by man, to the dishonouring of god, to neglect a charitable dede to our neighbour vpon the sabboth day, is to breake the sabboth Mat. 12 Lu. 6. 13. not to cease from doing of ile, but to abuse the rest, and ease of the sabboth, in sportes, games, and pastimes, keepinge of markettes, & fayres vpon the sabboth is to abuse y^e sabboth. It is as muche as to cry vnto god, and worke to the deuell. For specially all vnlawfull plaies, and sportes bee vled vpon that day. It is against this commaundement to kepe, or dedicat any fest to any S. of what holynes so euer he be. Therefore sayth the law ye shal celebrat the feast vnto y^e lord Exo. 23. this hono^r should bee gyuen only vnto god. In the old testamēt was no fraste euer dedicated vnto any saynt, nether in y^e newe It hapned after y^e death of the Apostels, as it is wytten in Euse. Ec. hist. li. 4. cap. 15. & better aucto^rs haue they not, that bee the aucto^rs of these holy dayes, the whiche the counsel of Ludg. hathe geuen vs, they haue not aboue. 273. yers in age, & is the leuyn of the Pope. in Trip. hist. li. 9. ca. 38. there is no mencion of sayntes holy dayes. Few of S. Hier. i. 4. ca. ad Gala. & likewise of S. Aug. at Jana. 118. cpi. The sonday, & the houre there of appointed for a decent order, to preache y^e word of god, vse the sacraments, to haue comune pray-
ers,

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ers, to prouide for the poore, is to be obserued: that all thinges may be don in order 1. Cor. 14. as for the other lawes that they haue made, concerning fastynge, and satisfaction for synne, and woulde defende them vnder the p[re]tence, and title of mortification of the flesh: that gl[os]e seruieth not for theyr purpose. But theyr hypocrisie layeth wayte, to destroy the true doctrine of ch[ri]st, yf it be not auoyded. They teache neither what mortification is, neyther howe the flesh maye be beste kepte vnder, to obey the spirite. Mortification, signifieth, ether patience, whiche god requireth in the tyme of aduersitie: other temperaunce commaunded of God, to refrayne the lustes, and concupiscens that fighteth against the spirit, it signifieth not suche voluntarie fastes, celebratynge of masses, or any suche other doinges of superstitious ceremonies as man chooseth to do, without the commaundement of God. Of patience vnder the crosse, and of aduersite saint Paul speaketh. 2. Cor. 4. we, alwayes sayth he, beare about wyth vs the mortification of y^e lord Iesu in the body, to that end, that the life of Iesu, may be manifested in the body. And in the same place, alwayes we that be lyving for the loue of Iesu, are deliuered to death, that the lyfe of Iesu, might appere in oure mortal flesh. This calleth. S. P. Mortification, that is lyke vnto the affliction of Ch[ri]st, and speaketh of the same. Roman. 12. and Dauid Psalm. 50. Mich. 7. of temperaunce, and sobriety in meate, drynke, and al other thynge, it is wytten Luke. 22. beware youre heartes be not oppressed wyth gl[ori]fye, and drunkennes. Math. 17. these kynde of spyrytes be not cast out, but wyth fastynge, and pray-
ing

the.iiij.commaundement.fo.xliij.

ping. Lyke wyle Eph. 6. whether we speak of patience in aduersite, or temperancy in felicity, both these workes commaunded of God. And it is lawfull for every man to chose for him selfe suche exercises as best bee convenient to hys owne age and condition of hys bodye. Therefore Paule sayth. 1. Cor. 9. I chaste my bodye, and bynge it into seruytude, to thys ende, that in temperancie lett'd not the holy gooste, withdrawed not hys mynde from prayer, made hym not vnapt to studie, and to the vocation he was apoynted vnto. Thys is thend, why we shoulde do these workes, not to merit oure reconciliation for synne, but to labour against the deuill, the worlde, synne, and the flethe wpth the holys gooste, to preserve oure selves in the fauour of God. Temperancie is in generall commended vnto all menne, and all times, how be it not one maner of exercise, in this betwene, canne bee appoynted for all men, but every man, may chose for him selfe, what exercise he lysteth, and is mooste conueniente, for hys dyscase. Suche as bee passed in age, and wpth cares of thys worlde: hath loste the strength of theyr bodies, nedeth not so greate abstinence from meates, and drinke: as these that be yonge, and in the myddes of theyr strength. As we maye se, in one manne Dauid, that neded more exercises before he was put into exile, then after.

When scarce could the bones, beare about the weake bodye, that was far broken, wpth the troubles, and care of thys worlde. Health is the greate gyfte of God, Deuter. 18. and sayeth beuoty of man or woman Drift lib. 1. The hoer, therefore it must not bee hurte, nether wpth ouer muche abstinence, neyther wpth dyssolute ly-

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lpyng, woulde to God people would folow the
fcripture in thys mortification, then the worlde
woulde amende doubtles, but there is nowe no
chpng, but a carnall lybertie of the gofpell, which
hindereth muche the gloze of God.

The payne of fuch as violate this commaunds-
mente, and doeth anye vyle worke wpyth out
necessite, is wyrtten Num. 15. that he shoulde bee
stoned to deathe.

Thus I haue rudely opened the fyrst table
of the ten wordes that conteyneth. iiii. commaunds-
ementes. The whiche druffion doothe Joseph.
antiq. lib. 6. cap. 3. Origen. Homil. in Exod. 8. Am-
bros. in. 6. cap. Epist. ad Eph. August. lib 3. ad Ro-
mefar. ap. iour. In his Quest. in Exod. quest. 71. he
fumblyth hut. 3. in the fyrst, and. 7. in the nexte
table, by reason of a certayne Allegorie And hym
doothe the Master of the Sentence folowe. lib. 3.
Distinct. 40. Howe be it, the fyrste Diuifion is
trew, as the Text in Exod. 20. is playne. Where
as the Tente commaundement. Thou shalt not
couet, is but one commaundement, as I haue di-
ligentlie searched, all the edicions that we haue
in the Hebrews tonge. Wpyth one puncte, perpe-
ode, and sentence he concludeth the hole tenth
commaundemente, whyche manye men deupde
into two. Thou shalt not couet thy neygh-
bours house, that is one wpyth them. Thou
shalt not couet thy neyghbours wyfe. is an o-
ther. But the fexte declarthe manifestlye, that
it is but one, for all is comprehended wpyth in o-
ne and vnder one sentence. In Deut. capit. 5. cer-
taine

the .iij. commaundement. fo. l.

aine later edicions maketh diuision of the text, but that is nothing to the purpose. Ther Moles repeteth the wordes vnto them that knewe before the diuision of the tables. Farther the printers therein foloweth the mynde of one Mopson an Ebrewer, and not the origynall in Exodus. capi. 20. Farther in the oldest edicion, and printe that I haue seene (as farre as I knowe there is none elder, yf there bee, it is but one) the .xv. commaundement in Deut. is not deuided the which sedition Menis gaue vnto vs Anno. 1494. Farther Onkelos the Caldeys interpreter in Deut. maketh but one commaundement of the Tenth. I wounder that some whiche be not ignorant of the tonges, folowe not the truethe of the texte: but maketh the commaundement that forbiddeth ymages: a precepte ceremoniall. So I might say, this were also Ceremoniall. Thou shalt haue no straunge Goddes before my face. For all the commaundementes be of one verbe, and strength. If the one maye be in effect ceremoniall, so may the other, but these opinions I passe over at this tyme.

The seconde table.

Caput. viii.

Honor thy father & mother, that thou mayest haue longe lyfe in the lande that the Lord thy God shall geue vnto the.

As in the first Table are comprehended all the workes, that appertayne vnto such religion, & honor, as belongeth only vnto god

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again the byste pzecepte, knowledge, feare, fayth, and loue of God. In the seconde is forbyd all external Idolatry. In the thyrde Externa! professi on of Goddes name, hys word, and hys workes as by prayer, thankes geuyng, pzeachyng, and confellyng hys truth before the worlde. In the fourthe: howe we shoulde honour him, with publyke Sacramentes, and Ceremonies in the churche. So in this seconde table, is comprehens ded all suche workes as appertayne vnto god, & man. And in this table is pzecribed howe, and by what meanes, one man may lyue wth an oth er in peace and vnite, in thys Civile lyfe, dur yng the tyme, of this mortall bodye, vpon the Earthe.

Many noble wyttes hath applyed greate dys lygence, and studye, to pzecribe suche lawes as myghte best, and mooste commodiousely gouerne and kepe the people, in a politike felicitye. To liue quietely, prosperously, and wealthe. As Lys gurgus the Lacedemonians, Solon, Plato, Aristotell, the Grekes. Numas Pomp, Cicero, and other, the Romaynes. Amongest Christians, Constant. Justin and other. Those men hathe done somewhat, to associat people in Cities, and Weahnes by wisdom, to kepe them in an honest order wth vertuous lawes, and to remoue thoc casyon of vice, and disorde by iustice.

Howe be it none of them all, nor al they toge ther, hathe not pzecribed so pzepte, and absolus te a forme of a polityke wealthe, as almyghtie God hathe donne vnto hys people in thys Se conde table, and fyr rules. Neither so equally pon dered the dyuersyte of synne, and transgressyon of iustice as thys lawe doth. Nor so indifferent ly e

the.v.commaundement. fo.ii.

he prescribeth correccion and punyishment accordinge to the grauyte and greatnes of þ faulte but is to cruell in the lesse offence, and to mercifull in the greater. As ye may se the iniuries of theft punyshed, and blasphemy of God, with adultery unpunyshed.

After that he had gathered together thys people into one camp and multitude, broughte them out of Egypt, and appoynted them a lande and cytyes, where they shoulde lyue, as members of one commune wealth. He prescribed vnto them, certayne lawes, wythoute the whyche, no commune wealth, can longe indure. For it is no lesse maysterpe to kepe a Royallie in welthe, fro the daungers to come: the to wynn it fro aduersyte, when aduersyte is present. The fyrst lawe, to preserve a comune wealth is, that the people thereof, knowe how to reuerence, and honour God a ryght who is the presidente, & the defender of all cites, and realmes. If he be neglected, ther foloweth doubtles a ruine, and change of þ comune wealth. Thus saw al those that wrote lawes for the preservacion therof not only Moses, and chryste wyrtters, but also the Ethnykes. Arist. li. 7, polit. cap 8. Where as he sheweth the workes to be done in the Citie. Quintũ, inquit, acprimũ circa aram diuinam, cultus quod sacrificium vocant, that is to saye, the fyghe and pynceipall worke, is relyggon at the alter of God, whiche men call sacrificy. They knewe, that no cyte, nor Realme coulde contynue longe in wealth, excepte they had the fauour of God though they coulde not tell, how to honour hym a right. We like wylle know the same, the fauour of God, fyrste and chiefly to preserve the commune wealth. Psal.

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127. Deut. 31. and be assured by hys worde howe we may honour hym, to say as it is taught vs, in the fyfth table, and four: fy. st preceptes.

The seconde lawe necessarie for euerye comune wealth is, that the people amonge theym selues lyue in peace, and con corde wythout dys corde, and dyslencyon. As Sallust. sayeth, Little thynges by con corde increaseth, and greate thynges by dys corde decreaseth. That lawe the poete sheparde Eclibens in Virg. When he said: *En quo discordia ciues perurit miseros?*

That is to say, lo, whether (or i to what miserie) hath the dys corde brought the wretched citizens.

Not onely Rome, & other moske noble comune wealthes, lost theyr libertes, and the selfes by dys cord, but also the comune wealth of the Israelites as ye may rede. 3. Re. 12. howe of one kyngs dom, was made two for the dys cord, that god suffred to be among themselves for the idolatrye of kyng Salomon 3. Re. 11. where as ye haue an example that no comune wealth, can indure where as the preceptes of the fyfth table be neglected. Al myghty God therfore, after that he hath taughte the people, what is to be done towards hym in the fyfth table: he sheweth in the Seconde table, what we should do one to p other of vs, that peace, and con corde myght be amonges vs. Whiche can not be, where as one knoweth not, what reuerence, and honour should be done to the other. For where as al men wilbe lyke, there is nether wealth, nor vertewe: but contentyon, and hatred, whiche is the mater, and grounse, of all calamities, and myschies. The law of God therfore, in the fyfth front of thys Seconde table, dothe appoynte, and instytute a certayne Imperie, and

Gmms

the .v. commaundement. fo. lii.

dominion, to be had among hys people that one person myght be knowne from the other.

Commaundeth obedyence vnto the superiour powers; sayinge: Magnifye oꝝ reuerence thy father, and mother. Yf thys order be kept, there is a rewarde apoynted foꝝ the obseruacion therof, as the text sayeth; thou shalt lyue long vpon the earth. After that people of a commune wealth, knowe, eche of them their deuoties: it is necessarye, there folowe a lawe to mainteyne them in peace, and vniite. Therfoze foloweth it, in the table. Thou shalt not kille, whych pcept is a munition, and defence of the peace. Howe be it because there foloweth alteracion, and chaunge in euery communz wealth, by reason of death, and the person's present cannot lyue foꝝ euer: the lawe maker foꝝ the commune wealth, must pꝛouyde, howe the places of those that dye, may be againe furnished, that wyth the departure, of one, may folow the successe of an other, wherfoze God putteth the syxte canon, that defendeth marriage wherby is pꝛeserued thys commune wealth and as godly contynue as it beganne, the whych lawe is not onely necessarye foꝝ the pꝛeseruacion of the commune wealth to come: but also to pꝛeserue the state present, in peace, & tranquillite. Foꝝ neuer was there greater occasyon of dyscorde, & hate, betwene comune wealth, & comune wealth, pꝛynce, and pꝛynce, pꝛiuate persons, and pꝛiuate persons: then foꝝ thabuse & violatynge of marriage, & comitting fornication, wyth such lyke vices as it is to be sene by Dina. Gen. 34. by Thamar. 2. Reg. 13. by the pꝛiestes wyfe abused of the Beniamites Iudicum. 9. to rede the place. foꝝ the rapte of Helena Troopꝛisched. foꝝ pꝛopꝛiet

J ill.

lynge

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kyng of Lucrece at Rome & other. Then as there
be lawes to preserve the persones selfe of the com
mune wealth so must there be lawes to preserve
such goods as appertayne unto the members
of the commune wealth, that one do no wrong
ges unto the other, but every mā be content wyth
hys owne condicion & propre goods, and not to
blurpe auctorite over hys neighbours. Therfore
þe right law is concerning the defence of propre
and private goods. Thou shalt do no thefte.
Now be it, seying we are fraile and so ile that ma
ny tymes, we transgresse, somme, or all these la
wes that preserve the commune wealth, it is
necessaie to fynde and prepare some remedy to
have the transgreffour punished, & the person þ
is hurt and offended restored unto his right, ther
fore is there this clause & rule in the lawe. Thou
shalt geve no false testimony against thy neigh
bour: whyche is the ninth commaundement, and
bindeth as well the superiour powers to be equi
te and iustice wythout respect of persons as the
cause requireth observed, as such shall be testy
monies in a doubtful matter to say as they know
truly. And lykewyse that in bying and sellynge
and in all other contractes men vse no fraude to
get their goods. These lawes nowe I will open
in order as they stande playnely & synplye as I
can: to the vnderstandynge of the texte. As for
them, I wyll speake of severally, these be the foun
tainnes and originall of all polityke lawes. The
first law that stablysheth the auctorite of the su
perior powers begynneth with the name of the
father and mother. & or after and nexte unto god
we owe most reverence unto the, of whō we have
receaved this naturall lyfe by the helpe of God,
and

the. v. commaunde. fo. liii.

And they lyke wyse hath sustayned the paynes of
 our educacyon and byngyng vp, then vnder the
 name of the parentes is cōcladed al other perso-
 nes to whō we owe our obedience and loue. As
 the countrey where we were borne or where we
 haue oure lyuyng that we be trew and faythfull
 vnto it. Garnyſhe it what we maye and inryche
 it with al godly knowledge, artes and other com-
 modities, not to hurt it but to dyc for it as iustice
 shall require. Then the prince, or magistrate that
 hath the defence of the cōtre and the people of
 the same committed vnto his charge. Tutors ap-
 poynted for yowth, suche as teache anye craſte or
 handy meanes to lyue by. The doctors & teachers
 in the ministerie of the churche whō the ſcriptur-
 e calleth the father of the people. 1. Cor. 4. Then
 suche as be by nature. and parentage oure kyns-
 folke, also all that be oure elders vnto whom we
 owe obedience. These be the persons that be vnder-
 stande by the father and the mother. The text
 sayeth that I shoulde honoꝛ the, the whych word
 in Hebrew hath a greater energie and strength
 the one word in Latine or Englyshe can expresse
 (Cabod) ſignifyeth to set muche by, to haue in
 estimation, to pꝛeſterre and extoll: and requireth
 these affeccyons in the heart, and not onely exte-
 rnal reuerēce as be fayre wordes, outward ge-
 ſtures wyth out the loue of the hearte. To obey
 them in all thynges honest agreynge wyth the
 lawe of G D D, not contemne theym, neglecte
 them, hate them, or be vnkynde to them. To helpe
 them as we be able yf necessite requyre. To put
 oure lyues for them and to pay them their dewe.
 Ro. 13. and that wythout murmure and grudge,
 For all those that I haue reherſed be as our fa-
 thers

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Thers, and as it were a seconde **GOD** appointed
 for vs vpon the erth. Therefore if thou wilt haue
 a very trew ymage to expresse god omnipotēt thy
 sole God & maker, vnto thy reason and external
 senses: let those superioure powers befoze thyne
 Eye, which hath or dooth trauaile for thy wealth
 and commoditie, thy Father and Mother as is
 befoze sayde. The prince and Kinge how to kepe
 the in thyne owne countrey in wealthe and felici-
 ty, that thou be not made prysoner nor bonde
 man to a straunge nacon, thy contraries, & thy
 mortall Ennemyes. The lande it selfe byngethe
 the fruite & all thynges necessarie for thy lyfe the
 whyche thy fathers won wyth theyr bloude, and
 maynteyned wyth theyr body and goodes. Thy
 preacher telleth the wyll of God and all hys stu-
 dy is to bynge the to eternal felicity vnto those
 thou owest of dewtie a filial reuerence & honour.
 To thy father Exod. 20. Deut. 5. Prayer. 10. Eph
 6. Eccle. 3, To thy prince and lawful magistrate,
 Iosu. 1. Rom. 13. Ephe 6. Tit. 3. Heb 13. 1. Pet. ii.
 To thy Elders, Levit. 19. 1. Timo. 5. The whyche
 was obserued also among the gentilles as Iuue-
 nal the Poete sayeth, thought it that a fault wor-
 thy deathe if the yonger honoured not the elder.
 As for the defence of the countrey it was and is
 of all naturall men that there nedeth, no testimo-
 ny nor Example Moses, Deut. 20. The prophane
 wyrters as Horace thus:

Dulce et decorum pro patria mori.

That is to say, it is swete, and decent to dye for
 the contrey. The Lacedemonians that were slayne in
 Termin, had this Epitaphe on theyr graues.

Holpes dic Sparte nos te hic vidisse iacentes.

Dum patrie sanctis legibus obsequimur.

Thou

the .v. commaunde. fo. liiit.

Thou Stranger say that thou sawist vs here
 dead whyles we obeyed the holy lawes of oure
 countrey. As for our honour and reuerence to such
 as teache vs the worde of God, it is shewed, and
 also the Examples of the Corynthians, and lyke
 wyse of the Galathians that were so prompte to
 obey Paule befoze they were seduced that they
 woulde haue plucked out theyr owne Eyes to ha
 ue donne Paule honour Galat, Valerius Maris
 mus lib. 2. Capit. 1. Howe in Rome the elders
 were alwayes taken as fathers of the yonger
 and that no youthe should sit at any fest, tyl their
 elders had place, they should bee the last that late
 and the fyrst that ryse from the table. Every man
 should reuerence and honour these superiour po
 wers not for feare, but for loue. And consider that
 God begynneth not this seconde table wth the
 dominion and impetrie of the father in vayne or
 wth out cause. But meanethe that we should
 none otherwyse loue the superiour power of the
 earthe and be affectionated vnto them then vnto
 our naturall parentes and obey them in al thyng
 ges that is consonant or not against the lawe
 of God, lyke wyse the superiour powers should
 be none otherwyse affected wth loue towards
 theyr subiectes then the father is agaynst the
 sonne. Consider the worke and ordinaunce of
 God in thys superiourite and dominion that pre
 serueth the good, punyssheth the yle, agaynst the
 vertue, and oppresseth the vice, to the preservation
 and wealthe of the Re. publiek. Thine office is to
 consider in what place the superioure is set, and
 how the deuyll traualleth wth out ceasinge to
 trouble the tranquillite, peace, and good order of
 euerie commune wealch, by sedition, traish, warre
 and

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and lasciuious, and dissoluit maner of lyuing. For
ther he laboureth continually to subuert the prynces
and gouernour thereof, to byng hym from ver-
tue to vice, that they may boother wyth vngods-
ly lawes, and yf example peruert the people, and
byng them from God. As thou mayste se by Da-
uid and Dawle two vertues and godly bynges
at the beginning of theyr raygne. Saul he vtters
ly loost in thys world, and in the worlde to come.
He so intricated & wrappid Dauid in the snares
of synne, that scarce coulde he fynde hys colour
and returne to grace. Marke howe he did dare,
and blynde Salomon the wyldest that euer raig-
ned and broughte hym to ydolatre. Remembre
that they that Rule be men & hath lyke wyse theyr
infirmities and wyth out a singulere grace can
not gouerne wel. As Salomon sayeth: vt oculus
videat, et auris audiat, Deus facit vtrumq;, that
is to say, that the Eye se, and the Eare heare, god
geueth bothe. The meaning of the whiche texte is
that if the Magistrate haue good counsell and se
what is beste for the commune wealthe, and the
people obey it, it be the workes of god, no huma-
ne sapience, diligence, and industrie is suffycient
for this vocation. Therefore Paule sayth. 2. cor. 3.
oure abilitie and sufficiencie is of god, when we
haue considered the malice of the deuell againste
such as rule in the world and lyke wyse the rulers
proppr infirmities, then let vs conside likewise
our owne synnes, and naughty life for the punish-
ment where of God geueth many tymes cruell,
& vngodly gouerners: Job. 35. as he geueth good
wyse, and lounge prynces, to suche as feare hys
name. 2. Paral. 9. If they happen to fall from
god & folowe vice, it is not thy dewty prayghte
way

the. b. commaunde. fol. lb.

way to calumniat, speake, moue sedition, talk of ob-
 edience, loue and feare þ thou owest vnto them
 but pray for them: studie what thou canst to call
 them agayne to god, be prone to forgete & remitte
 thoffence, remembre Dauid and Saul, that fell &
 yet returned, dissemble at suche fautes as be cus-
 table lest the publyke peace be troubled. Remem-
 bre though he bee naught that ruleth the place
 and office that he is in, is the order and worke of
 god so if thou put difference betwene the office it
 selfe which is good, and the officer that is euill, it
 shal kepe the in a feare þ thou reuerence a good
 and godlye gouernaunce in an yle gouerner.
 As Paule loued the polycie and lawes of Rome
 and neuer taught sedicion, though he hated Ca-
 ligula, and Nero thempერours that occupied the
 imperie and dominion. Beware therfore of con-
 tumacie and disobedience agaynst the superioure
 powers, obeye them in all thynges where they
 commaunde the nothing agaynst Goddes lawes.
 So commaundeth Paule Ephesi. 6. for they are
 apoynted vnto that place of gouernaunce to bee
 Goddes Vicers, to execute hys lawe, hys will.
 hys pleasure, to bring menne to god, and not to
 carry men from god, for in case they instigate theyr
 subiectes to the transgression of goddes lawes,
 we must obey neyther them neyther theyr lawes,
 they be not then oure fathers but rather straun-
 gers that would drawe vs from the obedience of
 God which is oure verry father. It is not de-
 cent that their auctorite shoulde bee aboue, and
 Gods auctorite vnder. For as mannes aucto-
 rite dependeth of Goddes, so would it bring me
 and lede men to God. Where as they commaunde
 nothyng agaynst Gods lawe: thou hast heerd be-
 fore

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foze what reuerence thou owest vnto the. A thyng
moze vnnaturall is there not, then to se the sonne
ne dishonoz the father, the subiecte bys superiour.
As we learne not only by the scripture but also by
the examles, of all other bestes of the erth, and
fowles of the ayre except a few. Therefore the bo-
oke of Job sendeth vs vnto them to lerne wylde
cap. 12. So dothe Plin. lib. 8. capit. 27. Nat. histo.
shew what wylsome the bestes of the erth hathe
taughte manne. Be not as the viper that gnaweth
out the bely of her damme, and seeketh her
owne lyfe, wyth her dammes deathe. Followe
the nature of the Lionethat in her yowth noyseth
the olde dayes of her parentes Plin. lib. 10.
cap. 23. Nat. Hist. thus thou art bound to do. If
thou do it, thou shalt haue thy rewarde whiche
is to lyue longe vpon the erth. Exod. 20. Deut. 5.
If thou do it not: bee assured that God wyl pun-
nische it, though man do not Deut. 17, Exod. 21.
Prouerb 15. Roma. 13. Rede the 35. chapitre of
Hier. the prophet, and marke how God punished
the chyldren of Israell for disobedience, and re-
warded the Rechabites for obedience of their fa-
thers wyl.

Now it is necessary to know the superiours
deutye. Fyyste the fathers to the sonnes, then of
others that haue rule in the world.

The fathers offyce is to teach and brynge vp
theyr chyldren in the knowlege and dyscipline
of God to know him aright, and kepe the from
wantonnes and vngodly lyfe. Ephe. 6. Deut. 6.
Exod. 21. not to prouoke them to ire, but gently
wynne them to vertue & loue with out seuerite,
and ppgure if saye meanes can auayle.

If not, to vse rod and the punishment as he
seeth

the.b.commaunde. fol.161.

sepeth the cause requyre and not to bee remysse,
and negligent in correctinge hys chyldes faute,
nother to wynde at hys ple doynges Proverb.13.
23.10. Eccle.30. rede the place. But alas howe
can thys be donne, where as the Parentes them-
selves, can scarce repet by harte the Articles of
the faythe, the pater noster, and ten commaun-
dementes. Howe can those miserable persones,
teache their chyldren the meaning of theyr belcfe,
the vertewe of prayer, the daunger of synne, or
eyght vse of the sacramentes. This the world, or
weth, vnto the Holpe church, that is extolled in
to the higher heauens, that hath robbyd people
not onely of the scripture in a knowne tonge but
also preferred vnto the cure of soules, suche as
synge colle, fa, and can do nothyng lesse, then the
thyng that apertayneth to theyr office. Nowe
what the prince and Magistrate should be: what
their office is towards their subiectes, what is
their reward if thei gouerne well: and what they
payne yf they do the contrary, it shall appere by
the scripture.

What the kyng should be, it is wyrtten Deu.
17. and lykewyse what thynges they should do,
or not do. If thou wilt sayth God vnto the Isra-
elites haue a kyng, thou shalt take hym that I
chose in the middes of thy brothers (vnderstande
that now all kynges, bee they good, or bad or
put in theyr auctorite by god) thou canst make
no straunger kyng ouer the. In these wordes is
declared, that whosoener wyl gouerne a com-
mune wealthe aright, must loue it, and the mem-
bres therof, as the father hys chyldren. As Xenor-
phon sayeth, a good prince, differeth nothinge,
from a good father. Arist.li. Politicorum. c.9

Howe

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9. Sheweth many conditions that are necessarie
required in hym, that shoulde be preferred to the
gouernance of a commune wealthe. The fyrste
is, that he loue it, and the state thereof. Thus
required lyke wyse Christe in Peter, when he
commended the people vnto his charge. Saying:
Peter louyst thou me: yea lord sayd he, and that
thou knowest, then Peter fede my shepe Jo. 21.
He shall not profyte in the regement of the Ciui-
le wealthe, no; ecclesiasticall, without a singu-
ler loue vnto the preservation therof. The kynge
there, is forbydden to multialie horses, and to
cary the people agayne into Egypt: not that the
kynge should haue no horses, or permite none of
hys subiectes, yf occasion required, to trauel into
Egypt, but that he should not glory in his owne
strength, and cause the people to trust in the
myghte, and power of the flethe, as though by
man, their commune wealth myght be preseruyd
of their Ennemies, so ouercome in tyme of war,
as Pharaon, and the Egyptians dyd. Farther it
is forbydden the kynge, to haue manye wyfes.
And the cause is, lest they should wyth draw
hys hart from god. Neither should the kynge, mul-
tiplye for hym selfe, greate abundaunce of golde,
and syluer. But thus the kynge must do, when he
caryneth in hys kyngdome, cause an Exampler
of Deut. be wytten out, and that booke shulde
be wyth hym, and he to rede there in al the dayes
of hys lyfe and learne to feare the lord, his God,
and to obserue all the preceptes thereof, and las-
wes, to do them. Farther his harte should not be
lyft vp, aboue hys brothers and shoulde not de-
cline from the preceptes of the booke, neyther to
the left hande, neyther to the right, that he maye

the .v. commaundement. fo. lxxviii.

prolong hys dayes, in hys raygne, he and his children in the myddes of Israel Deut. 17. The fyfthe sure & charge, of the magistrate or prince muste bee, to se theyr subiectes instructed in the fyfth table, and the preceptes therof. Whiche can not be except they appoynt learned, and conuenient ministers in the church, that teach none other doctrine, then the Holy byble conteyneth. Concernyng theyr offyce in Ciuile gouernance, it is described Psal. 100. to lyue well hym selfe and to obserue mercy and iustice, to punyssh vyce, and to extoll vertewe, rede that psalme, there shall thou se a princes office, hys lyfe, and familie described. Howe he shoulde lyue after the worde of God, gouerne his people there by, what seruantes he should haue in his court, and what persones should be banished out of the court, to vse & industrie of such as be good, in publick, and private busines, as it is in the .9. verse. It may happen a prince to haue ple seruantes, extortioners, pollers, pyllers, oppressours of the poore, nor commodious for hys maiestie, nor for the people of hys realme. Suche as lyue in ilnes, blasphem God, and can do none other thyng, then deuoure, the bread of the poore, those Dauid sayeth in the Eight verse, he wyl banyshe out of hys court.

In the nynthe, and laste verse, he saythe, he wyl not onely ryd hys court, of suche ple persones, but also dayly geue diligence, to purge, and cleanse all hys realme of such sle doers. The princes that hathe thys studie to mayntayne the glorie of God, and to preserve iustyce, and equite, if by infirmities they fal sometimes must be borne wythall, and theyr faultes other hyde, or hea-

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led. As it is to be sene in Salomon, and Dauid.
 If they offence be hurtfull, and slaunderous to
 the worde of god, and pernicious to the com-
 mune wealth, the preacher of Gods worde, must
 not dissemble to correct it, by the worde of God,
 playnly wpythout coloure, or circumloquucion
 as Nathan dyd Dauid, Elias Achab, John He-
 rod. For that, that is spoken, to all men, is as
 though it were spoken, to no manne. So doth
 paul teach. The princes are called reges, a regen
 do, that is to say. They are called kynges. whiche
 name comyth of a verbe that signifieth to go-
 uerne, they must lead the people, and them selves
 by the law, and not agaynste the lawe. To bee
 ministers of the lawe, and not masters ouer the
 lawe. Lato sayeth well therein, obey the lawe,
 that thou madyst thy selfe. It should not offende
 the Magistrates to bee reprehended by the pre-
 cher of the lawe of God, but rather take it in
 good parte, and thanke God that he hath one, to
 admonysh the hym of yle in tyme. Remembryng the
 wordes Eccle. 10. caput. Rex hodie, et cras morietur,
 that is to saye, to day a kyng, and to morowe
 shall dye. All the estates of the worlde in theyr
 honour, shoulde remembre the wordes wyrtten,
 Gene. 2. Formauit Dominus deus hominem, lu-
 tu de tera, that is to say, the lord god made man
 clay of the erthe. Which wordes should admonishe
 the al men of their condicion and originall. Quid
 igitur superbis cinis et lutum, Eccle. 10. that is to
 say, why art thou proude, aschis, and clay. Thus
 shoulde all other remembre that booke so theyr
 nobilitie, and thincke there be no men, but they.
 In tyme paste, menne were accompted noble
 for vertue, and iustice, such as hadde donne
 some

the .v. commaundement. fo. lxxviii.

Some noble acte, cyther in peace, in gouernynge
the communie wealth, or in warre, for the defence
of hys countrey, and y^e heades therof. They were
doine no gentyle men, but made gentyle men, for
they noble and vertues actes. The nobilitie now
adapes is degenerate. It applyeth no study to fol-
lowe the wysedom, learning, and vertues of their
predecessours, but thynketh it ynoughe to haue
the name, without effecte. Their wysdome, and
lernynge once ruled other: nowe they contempne
lernynge, and scarce can vnderstande a learned
man, when ye talketh of wysdome, and learn-
ynge. Traianus the Emperour sayd vnto the
capitayne of hys Hostemenne, when he gaue him
a sword. Use this swerde for me, yf I commaun-
de the thynges: that be ryghte, yf not, vse
it agaynste me. There shoulde no vyce be excus-
sed, neyther defended vnder the pretence, and
cloke of Goddes woorkes, neyther for the dyg-
nyte of anye place, manifest iniuries, and wy-
kednesse permytted to raygne: but the worde of
God, shoulde alwayes wythout respecte of per-
sones, stande in his ful strengthe, & power, whose
offyce is, to teache the yggwaunte, rebuke the
transgressours, chastyne the intractable, and to
institute man in all kynde of vertue. 2. Tim. 3.
They shoulde remembre, that kyngdomes be al-
tered, and chaunged because of synne Job. 35.
And that God remoued lykewyse Dynces from
they dygnities, by reason of synne, as it is to be
sene by Daule the fyrst kyng amonge christiane
people. 1. Reg. chap. 16. all kynges and communie
wealthes of Christianite, were instituted special-
lye, to p^reserue the ministerie of the churche, and
the

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the estimation of goddes word, that people might know, and lyue accordyng to it, and as it teacheth to decline all iniust warres, and battels, to defend themselves, theyr realmes, and all other, that be persecuted for iustice, as Abrahā dyd his neyghbours, and Loth, his newew. Gen. 14. to promote peace, and make concord, that they maye be, the chyldren of God. Mat 5. No christiane man wyl take me here as though I extenuated the Princely honoz of kynges, and other Magistrates, commended vnto vs by God: Whom I honour, reuerence, loue, and know by the scrypture what I owe vnto them, to say, boothe goodes, and life Roma. 13. Ephe. 6. farther what mannes lawes geueth God. lib. 11. Tit. 74. 75. I woulde all men shoulde obserue. The subiectes of euerye Ciuite wealthe, muste beare the charges, and burdon that is necessarye for the preseruacion therof, and must not refuse to paye trybute, vnto the superioure powers, vnder the pretence of a Christyane lybertie, but paye it wyth out grudge what so euer lawfully, and of dewtye, is demaunded. Remembrynge, the lybertye that Chyrste hath geuen vs, is deliuerance from synne, from death eternall, the Horroure of Hell, and to restore vs to euerlastyng lyfe, and not to deliuer vs from the obedyence of prynces, in suche ciuile cases. Math. 22. Luke. 20. Rom. 13. geue the thyng to Cesar, that is dewe to Cesar, and to GOD the thing dewe to GOD. Chyrst putteth dyfference betwene those two greate Lordes God, and the cruyle Magistrate, that people shoulde beware, they geue not the thyng that is dewe to one, vnto the other. But this order is chaūged, for where God commaundeth to geue trybute, and other, exactions

the .v. commaunde. fo. lxx.

exactions, helpes, or subspydes vnto Cesar: the people are made so blynde by the falsched of Antechristes ministres, that they wpll rather geue a golde crowne, to the byldynge of an Abbay, foundation of a chantry, or for a Masse of Requiem, then one syluer peny for the defence of theyr commune wealth. And the thyng that is due to God, they geue vnto Cesar, or the Cypyle Magistrate, to save theyr beleue, and knowledge of god, this is only deu vnto God, and his worde, and not to Kyng, nor Emperoure, or anye other Magistrate. Thus is to change goddes institucion. We se daylye, how the Prynces of the world persecute the gospel and the gospellike vse of the sacramentes, we peruerete therfore Goddes law: whiche commaundeth to geue tribute to Prynces of the commune wealth for the preseruacyon therof, and in maters of relygion, to geue our selues bothe bodye, and soule, vnto God and lerne not onely by the scrypture to loue the superpoure powers, Goddes ordinaunce, but also consyder or ther examples, where as he shal se obedyence and loue of the subiectes to theyr prynces: to be y strength of theyr realme.

Scipio was demaunded when he came in warfare, into Africa, howe he durste to enter so stronge, and myghtye a realme. He sayde, the obedyence of his souldyers. For they were so obedyente, that yf he had anye of theym, fall from the toppe of a styple into the water, they would not haue dysobeyed him. Se the order, and concorde amonges the bestes in the Wyre, as long as thyr Kyngge lyueth amonge the Cranes, Plinius li. b. 10. capit. 23. Natur. Hist. and the lytle Bees, Virgillus Georgicorum, 4. lib. Nowe yf they go

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uerne not the people well, whyche be they: blos
thers, they maye reade they: owne damnacyon
Ecclesiastes. ix. x. Ezechiel. xix. Hieremi. xxix.
xlii. and likewise the pze of god, that they harkes
ned not, to the voyce of the preacher. Deuter. 17.
It is therfore the offyce of euery Magistrate, to
lerne howe to raygne ouer the people by the law
of God, & to desyre wysedome of hym, to knowe
and folowe the thynges, that appertayne to the
ministration of the comune wealth. For of hym
alone cometh all wysedome. iac. 1. Psalmus. 127.
Thus knew the godly rulers, and were fortun-
te in they: gouernaunce. 2. Re. 6. 7. 3. Re. 3. yf the
Magistrate woulde reade euery moynynge, before
he intreate any matier for the comune wealth,
the. 101. Psalm is shoulde led hym to a synguler
wysedom, and inuicaplous dexterite in iudgment.
The people shoulde dayly praye for they: Magi-
strates, for of the depeneth the peacc and trans-
quyllite of the comune wealth. 1. Tim. 2. Psal.
20. 21. It is a great iniquite for people to neglecte
their office herin. There be propre Psalmes wyre-
ten by the Prophet Dauid, that appertayne vnto
to this purpose. At the creation coronacion, or in-
auguration of the magistrate: Psal. 110. wher the
people made supplicacyon, at the coronacion of
Kynge Dalo 1. Psal. 28. 29. for a prosperous go-
uernaunce of the comune wealth, when the Ma-
gistrate shall take anye batell, or warre in hand,
Psal. 20. when God geueth victory. 21. and so for
all other necessaries that they maye defende the
orphanys, and poore wydowes with al other
oppressed wroghfully. For the palace of a pryncce,
or Magistrate, shoulde be the refuge, & Sanctua-
ry. of the poore, wher as they myght offre tolde-
lye,

the .v. commaunde. fo. lxx.

As before God, thy greues, and oppressions
 so it appereth in the prayer of the people, for his
 Salomon Pla. 101, Saying: *Da Deus Regi iu-*
dicia tua, that is to say: *Give o God*, thy iudge-
 mentes, vnto the King. For no Magistrate can
 gouerne, with out some forme of iudgement, and
 certayn lawes. But because all iudicialles, & des-
 crees, statutes, & lawes, made by man, doth many
 tymes faile, eyther for theyr owne propre imper-
 feccion, eyther by the peaspal, and corrupte minis-
 tracio of þe iudge: the people despyed, god to geue
 theyr King, his iudgementes, whiche are writte
 in his lawes, & those the magistrate must obserue.
 Deu. 1. 10. & 16. as Moses did Exod. 18. Leuit. 24.
 Nu. 15. Iosua. 1. by the which wordes we knowe
 that al godly lawes, shulde be asked, & sought out
 of the scripture.

The some and conclusion of thys .v. precepte,
 and of all that I haue spoken in it, is: that suche
 as the Lorde hath appoynted in the Earthe ou-
 er vs to rule: those we must reuerence, honoure,
 and obey, wth all feare, and loue, and that we
 derogat nothinge of their dignyte, with contempe
 contumacion, or vnkynndnes. For seynge GOD
 woulde his ordinance that he hath instituted, to
 be inuolated: it is oure offyce to obserue the de-
 grees, and order of preeminence, as he hath in-
 stituted.

Caput. ix.

The syxte Commaundemente.

Thou shalt not kyll .

Ex. xiii.

I saye

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I Sayde befoze, that concord, and peace, best preserved alwayes the comune wealth, which dependeth of the loue of God, and our neyghbours. Therefore doeth god immediatly after the institucion of the commune wealth, and cyplye assemblaunce of hys people, befoze sette in order, and euerye man appoynted to a certayne place, and vocacyon, the one to be the father, the other the sonne, the one to be p^r Master, the other seruante, the one to be a dyscyppe, the other an instructour, the one to be the yonger and the other the elder: and eche of these knowethe by the precepte and commaundemente afoze, what hys offyce is, and howe he shoulde lyue in his vocatiō: in thys precepte he remoueth the occasyon of discord, and debate, that myghte happen betwene the membes of thys comune wealth, by reason of murder, and mannes slaughter. Therefore forbiddeth he all iniuries, vyolence, force, and other vncharitable meanes where wyth all we myghte hurte oure neyghbours bodie. And lyke wyse requireth that in case we can do anye thyng for the helpe of our neyghbour, we diligently applye our scrupce in his vse, and to procure the thynges that appertayne vnto hys tranquilityte, to saue him from aduersities, and to geue hym our helping hand when hys troubles shall require. Saying there is nothyng more to deare to man, then his body, and life, as the law of nature teacheth, God by thys law defendeth it agaynste the deuil and deuillike wilful hatred of mā; that some time is so carped awaye with affections of the fleshe, that he honoureth not this precept, but contemneth the ymage of God in hys neyghbour.

the. vii. commaunde. fol. lxxi.

houer; hateth hys owne flesh and executeth a bestly rage, and tyranny in hys brothers bodie: more lyke a farpous Lyon, and mad dogge, the a reasonable creature, not onely to the destruction of hym that is kylled but to the losse, and perdy: cion of hys owne body and soule for euer: if he repent not. God in thys commaundemente forbiddeth not onely the murther done wyth the hande but also the murther of the hert, and of the tonge: Math. 5. 1. Joh. 3. in the murther don of the hand is forbiddyn all pivate reuengynge betwene pivate persons that wil be iudges in theyr owne causes. Whiche begynne wyth blowes, then foloweth hurtyng of some membris of the body, or clene destructyon of it, at the laste murder of the holt bodye. Some kyll wyth the swerde, some with poyson, some with inchauntementes, some dissemble as though they playde, & so in bue ding putteth him out of the waye that he hateth. Some kil not the selfe nor wil not be sen to bryche the peace but shute their holtes by other men and wounde & kyll him that is an hundred mile from him. These the lawes punyche with deth, Gen 9. Math. 26. lyke wyse the lawes of men, Just. lib. 4. Tit. 18.

Suche as procure and searche the death of man priuelye the lawe punysethe more cruellye. Not wyth the swerde, nether fyre, or any other solemne maner of death, but he should be inclosed in a tronke with a dogge, a cocke, a snake, and a nape and so be caste into water, and dye amongst these rigures bestes.

Those yet lesse offende, then such as conspire the deaths of anye Prince, or Gouverner of the
commune

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commune wealth. Or by treason intende the destruction of the commune wealth or anye man that gouerneth therein. Those haue theyr payne of death appointed, lege Julia. Inst. lib. 4. ti. 18. De publicis iudiciis. So hath the lawe respect of the persones and wyl know who is kyled, a priuat person, or gouerner, a man, or a woman: one of hys owne blud, or a straunger, that shal maye be accordyng. In the ministracion wherof the Magistrate, or Prynce shoulde alwayes obserue iustyce, as well agaynst one manne, as the other wth out respects of persones. Remembrynge that it appertayneth nothyng vnto theyr offyce, to saue, or dampne, to geue one a charter of lyfe, and put an other that hath done the lyke offence to death.

The Magistrate is but a mynister of the lawe, and is bounde for the lawes sake to suffer hym to lyue, that transgresseth not the lawe, so is he bounde, to put him to death, that hath offended the lawe. So GOD commaundeth. Deut. 19. that the iuge shall haue no mercye vpon the offender, and sheweth thre causes why. The one that he shoulde take the ple out of the commune wealth. The other is a promise of goddes grace for his so doyng.

The thyrde is, that other myghte feare to do the same, we haue examples therof in the Captaynes that were haged against the sunne. Num. 25. v. of Mary the Emperoure Moles Wyffer that when she was a leper was compelled to obey the lawe as well as the poorest of the congregacion. Num. 21.

It is ple done therfore of prynces, and Magistrates to geue charters, and priueleges to saue
suche

the. vi. commaunde. fol. lxxii.

such, as by the lawe should dye.

And a good example for other, that thinke when nede is, I shall haue frendes lykewyle to begge me my pardon. In case it cannot be obtayned, he that laboryth in the cause, wil scarce be contented, that hys request can take none effect, the matter being of no greate weight, then before by other obtayned grace. Thus in dyspensing of an ille fact: is boother God and man offended. And the Prince, or Magistrate that dispenseth with the fault of an other, maketh him self culpable of the same crime as it is wyrtten. Proverb. 17. cap. Sapience. 6. Of the other parte, the iudges that condemne the righte, and despuer the wronge, committe the same horrible offence, and worthy by the law to suffer the payne, that is dew vnto him that should for hys offences dye. Likewyle shoulde such as by letters, or otherwyle defence, or procure the let, or delay of iustice in sauyng or representing the offender which is an horrible offence, and dayly vled the more prty in cuery assise and sessions. They pretend a worke of charite: & good dede to saue a man that is worthy of deathe, but the iudge of all equite, merce, and iustyce, sayeth they shoulde not extend theyr merce to suche a person, nor in suche a case, but commaundeth wythout merce to put them to deathe that iustice concerneth. Whence wilbe in an yle cause more mercifull then the fountayne selfe of mercy. But wher as they shoulde be mercifull in remittinge a p:uate dyspleasure, donne vnto them by a p:or man, then, wyl they execute not onely iustice, but also tyranny. So peruerse they, the lawe of God, and iudge il good, and good il, and lyke wyle reprehend the ordinaunce of god.

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God gaue certayne priuilegis that whoſo erre
 kylled agaynſt hys wyll, might ſe to a ſanctuarie
 to ſaue his lyfe, but he that kylled of malice or
 of a pretended purpoſe, myght be brought to the
 Galous not onelye out of the ſanctuarie, but
 from the aulter Deut. 19. and thys is not onelye
 the law of Moſes but alſo the lawe of chriſt that
 ſapeth Math. 26. capit, he that ſtreketh wyth the
 ſword, wyth the ſword ſhall perſhe. When it
 pleaſeth God ſuch a tranſgreſſour to be taken,
 the iudge that iudgeth and the perſon that is iudged
 ſhould thynke, thys is the tyme that the com-
 mune wealth, ſhoulde bee deliuered from an euell
 perſon, and he that muſt ſuffer, ſhould think thys
 is the tyme that God wil puniſh me for my ſinne,
 and call me to hys mercy.

The prince ſhulde ſuffre the ordinaunce of
 god to take place. For as Teren. ſayth, male docet
facilitas multa. Meautonti. That is to ſay ouer
 much ppe teacheth many thynges euill, the which
 wyſe he teacheth men beware of in Decey. Et ſi
 ego meis me omnibus ſcio etiam adprime obſer-
 uantem, ſed non adeo ut ſalicitas mea illoꝝu cor-
 rumpat animos. Therefore he that would pur-
 chaſe a charter, ſhould rather come to the priſon
 to comfort the afflicted man and ſay: Thys trou-
 ble is the preacher ſent from God to brynge the
 to acknowledge of thy ſynne, and to call the to pe-
 nance. Thou ſeiſt how the deuill hath preuay-
 lyd agaynſt the. Followynge the blyndnes of
 thys affection, thou gawpſt place to the deuill
 that delyteth in the euill doynges of me, therefore
 thou muſt ſuffre the payne of the law, and from
 henceforth thou ſhalt gyue no place more vnto
 hym. Knowe Chriſte, and beleue that in hym
 thou

The. vi. commaundement. fo. lxxiij.

thou shalt suffer no payne for thy transgression but onely the death of the body, he shall now carie the, from the Galowes into eternall ioye as he dyd the these on the crosse.

Obey therfore the commaundement of god in this publike ministracion of iustice, for now is this tyme to die, not that God hateth the, but of a synfuler loue that thou shouldest herte no more thy selfe & other. Begge with me in charyte thy charter of God, and his mercye shall geue the eternall lyfe whiche thou mayste boldlye by the lawe accepye. And not to put hym in a false hope of mannes remission that canne geue no pardon at all yf they do well. In case a priuate persone, a manne that soueth peace happen to be oppressed at anye tyme of those breakers of peace, or robbers by the hyghe waye syde or other wayes, cannot defende his lyfe, and bodye, with out vnyng resistauce, and the oppressour wyll not be content, nether with reason, nether with faire wordes, nether the man oppressed may in no wise fynd place, to avoyde the furpe of this oppressour in defendynge his owne lyfe, yf he kyll his aduersaries he no more offendeth goddes lawes, nether mannes lawes, the though he kyllled a woulfe, or mad dogges, as Moyses killed the Egyptian, or as the godlie magistrate kyllath pryvatly the these, or openlye, defendeth hym selfe by warre when he cannot mayntayne, or recoure the ryght of his commune wealthe otherwyle.

Then to vse to extreme remedy of batel, he offendeth not. So is it to be iudged of those that wyll oppresse by vpolence other: that ether offend not, ether, be redye to offre theyr causes to the bys
cars

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cases of God, the iudges of the erthe, if they fynde theyr owne deathe, it is to bee iudged that it is none other thyng, then the iust iudgement of god that the one should defend hys lyfe, and the other peryshe. A great it is it, that those ill menne that dare not bynne theyr cause to bee iudged before the lawfull Magistrate are permitted to lyceencie outlye, to trouble y peaceable people, of a realme without punishment. Whiche is againste Goddes lawes, and mannes lawes, and thocasion of great murder, whiche prouoketh the yre of God agaynst the Magistrates for the sufferance of so great an euill. I knowe, howe menne that gouerne after Aristolles politikes, wyll excuse thys euill. They wyll say that lawes must be made accordynge to the nature of the people, to whome they are prescribed. But Goddes lawes sayeth, man must obey the lawe, and not the lawe man. If they be christians it shal not be a seruitude, to lyue after y lawes of Christ, who shuld gouerne cheselye bothe the superioure and the inferioure. And so sayeth also Aristotle. lib. 1. c. 4. Polyt. capi 9. Non est seruitus uiuere ad formam reipub. sed salus. I Englyshed thys the second verse before: it should not be difficult to remoue thys euill: if euery man that shal se the peace broken in a cite, had auctorite to sonder the personnes, and bynde the peace breakers to a peace, by theyr wordes, and he that brake hys sayth, and promes to hym that requyred it, to lose hys head in the name of a payne, as it is vled in some commune wealthes.

Murder is commytted lykewyle by hande by suche as are euery mannes men for money. As these ronne agates, and launce knyghtes are, that sell bothe bodie and soule to suche as wyll hyre
ty:m

The .vi. cōmaundement. fo. lxxiii.

them. They care not whether the cause be wrong
or right. They should nether receaue, by the law
of God nether any chrystiane man geue them as
ny thyng excepte the cause be good, if it be: euery
man is bounde to defend it. If not: noman. Thys
cannot be knowen of al men: but if the cause be
nought, God excuseth noman, but cōdemneth hym
a murderer of hys owne lyfe, and the Magistrate
that hyteth hym thocccasion thereof.

Thys p̄cept is not vnder stand onely of ex-
ternall murder, but forbyddeth also the murder
of the harte, whiche though it deserue no punish-
ment in the worlde, yet God accompteth it wo-
thyng of deathe, as it is to be sene, Gene. 4. where
as god accused Cain for the murder of his hart,
befoze he layde handes on Abel, to kyll hym,
so dooth saynte. John. 1. Epistle. 3. say: he that
hateth hys brother, is a murderer. Then is there
the Murder of the tonge, wo:thyng deathe be-
foze God, not onely of the bodye, but also of
the soule. The whiche is committed by a cursing
flandering, and a conuicious tong. Of a cursyng
tonge Chyriste speaketh Mathe. 5. he that sayeth
to hys brother Raah is gyltye of counsell, the
whiche worde Raah in Englyshe spgnifyeth ill,
or affliction. Chyriste meaneth there, that he
onely is not a murderer: that by hande kyllen
hys brother, but also he that curseth, or desireth
euell to his neyghboure. As those do that by
the pestylence, the feuer quaterne, sainte Antos-
nes euell, or suche other execrations. And shoulde
bee punished as heretikes, and blasphemers of
God, as ye maye rede Leuiti. 24. Genes. 27.

Leuiti. 19. 1. Cor. 5. 1. Peter. 4. suche euell saiers
haue no part in the kyngdome of God. He that
callet

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callethe hys brother foule, that is to saye contemne hym, mocke hym, or as men call it now a dayes lowtyng of a manne, committeth suche murder, as is worthy hell fyre, and eternall damnation. The whiche vyce is reprehended. Psalme 56. and was so abhorred of the gentylles, that manye woulde rather suffer death, the sustayne the flaunders of a pestilence tong.

The derision of the simple how great a synne it is, and equiualent with murder, we se by the punishment of Cham, who was so cursed of hys father Noah, that hys posterite suffered for his offence. *Maledictus Cham, seruus seruorum erit fratribus suis.* That is to saye. Cursed be Cham wo shalbe vnto hys brothers the seruaunt of seruantes Gene. 9.

Samson was accompted of the Philistians for a foule but he woulde rather dye then suffer that opprobrie vnrueuenced Iudic. 16. Dauid was lowted of Micholl Saules daughter but she was made therefore barynne all her lyfe. 2. Reg. 6. Howe Dauid reuenged the contumelye of hys Ambassadors contemned of the Ammonites rede. 1. Reg. 3. capit 15. & the thou shalt perceaue that mockinge is none other but murder. In the. 4. booke of the kynges cap. 2. se howe the boyes mocked the preacher of Goddes worde, Elzeus the prophete, and howe God punished the same wpyth deathe more cruell, then the Magistrate punisheth the murderer. Of these places, we se what murder is, and howe many wayes it is commytted. The occasion thereof, is pry, enuye, hatred, dysdayne, indignation and suche lyke. We see also the payne appoynted by Goddes lawes, and mannes lawes, lib. 4. inst. Cod.

the .viij. commaundement. fo. lxxviij.

Exod. lib. 9. But of these places inferre not, that it is not lawfull for the Magistrate to punyſhe the euell doer by death, the father to correcte hys childe, the maſter hys ſeruaunte, or the preacher the vice of y people. Theſe lawes appertayne vnto all priuate perſones, and not vnto ſuche as God hath geuen iuriſdiction ouer other. Of the Magiſtrates we haue Roman. 13. whiche offende not in punyſhing the euell. Of the fathers correction. Ephe. 6. Stephane called the Jewes traytors and murderers. Act. 7. and Paule the Gallathians foules. Gal. 3. yet offended nothyng at all agaynſt thys law, thou ſhalt not kill, but ſcruped the place of theyr vocations as it was commaunded the by God. Anger is no ſinne, ſo that the originall thereof, and the end whether it extendeth, be vertues and procede with charite. Moſes was angry and brake the tables of GOD in hys zealous, and godly paſſion. He put the idolatres to death, but the ende was to deſtrope vice, and to mayntayne vertue. So was Dauid, ſo was Paule, ſo was Chriſte but it ſprang of a loue towardes God, and extended to a vertuous end to punyſhement of vice, and commendation of vertue.

Caput. x.

The ſeuenth commaundement.

Thou ſhalt commit none adulterye.

Li.

That

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That there should neuer faile, successio, and posterite to p̄serue the commune wealth that God had ordayned for manne, as wel before hys fall in Paradise, as after in thys vale of miseric: he ordained matrimonie betwene man and woman. Whiche is the institucion and ordinaunce of God, aproued by the lawe of nature, the lawe of Moyses, and the law of Man, and the law of the gospell. Mearnyng, and wplyng thys ordinaunce to be reuerently obserued of all men hathe geuen thys p̄cept: that noman should dishonour, defile, or contaminat himself with any vn-decent, or intemperat kynd of lyfe. This is p̄end, and purpose, Why this lawe was geue, to auoide a dissolut, commun, and lybidinous lyfe wpyth ogher vnclenlynes.

To loue, and kepe chastite, and purite of lyfe: whiche consisteth, ether in sincere virginite, or faythfull matrimonie, as Chrysost. wryteth. Rom. de inuent. cruc. Primus gradus castitatis est, Sincera virginitas. Secundus, fidele matrimonium. That is to say: The fyrste degre of chastite is pure virginite. The second, faythfull matrimony: the same deuisiō of chastite, aproueth the scripture. 1. Corin 7. wher as Paule defineth, and sheweth, that virginite is a chastite of the body, conioyned with the purite of the mynde. By these wordes: Celebs cogitate, que domini sunt, quomodo facta sit corpore et spiritu. That is to say: he that is vnmarrid thynketh the thinges that be of God, how he may be holpe, bothe in bodye, & in spirite. Of matrimonie, and the purite thereof: it is writen. Ebz. 13, Honorabile est inter omnes matrimonium, et cubile impollutū. That is to say: Matrimo-
monie

the .vii. commaundement. fo. lxxvi.

monie is honorable, amonge al (nations) and the
bed impolluted. Roman should continewe in a so
le lyfe, but suche as haue no nede of matrimonie,
folowinge the worde of God, and ordinaunce of
mannes nature, accordyng to the examplis of
the Patriarches, Prophetes, and the Apostles:
whiche were not excluded from matrimonie, all
though they were ministers of the church, nor
never made lawe to exclud their successors, but
excepteth the matrimonie of the ministers, amonge
vertues and necessarie gyftes that is required
in the minister. 1. Timo. 3. Tit. 1. and calleth the
prohibition of matrimonye the doctrine of the
deuell. The whiche the misquyte of our Doctors,
that defend wpyth sword, and sypir, the sole life of
the ministers woulde putte from them, vnto the
olde Heretikes, the Catians, who forbyd matry
monie to all men.

And they damne not it, but onlpe forbyd it, to
the order of Ecclesiasticall ministers, As though
they damned not matrimonye because they forbid
it not to all, but to some. It is lyke, as yf the phys
sician should saye to two menne of one age, one
disposicion, and lyke in one dyscase that the mes
dicine, that healeth the one, wyl kyll the other.
But the scripture is agaynst them, and also the
fathers for the most part. The councell of Npce
condescended to the mynd & sentence of Daphnus
tius that sayde, faythfull mariage was chastite: &
not vnto superstitious persones that allwayes
dreame some nouelties to be accompted glorious.
The temerite of these lawes and lawe makers,
hath ben godlye, & lernedlye al tynes confounded.

It sufficeth vs loyallyment, and wpyth good

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saythe, to heare this commaundement, commit no adultery, whiche forbiddeth not onely to abstayne from an other mannes wyfe, the whiche boothe Goddes lawes and mannes lawes, Christians, & Gētiles punyssheth wpyth deathe, Deu. 22. Leuit. 20. lib. Inst. 4. Tit. De publ. iudiciis. Also the desire, and lust of the hart is forbidden, Exod. 20. Deu. 5. Matth. 5.

Farther all other women are forbidden, whes ther it be virgine, wydowe, oz other cōmune woman. The policie of Moyses put to deathe, onelye the man and woman that committed adultery, Howe be it all kyndes of adultery in this pzecept are forbydden as Paule writeth. 1. Corinth. 5. Where he equaleth and maketh lyke, fornicacion, and rape, wpyth adultery, rede the place. And byddeth to fle fornication. So doothe he, Ephel. 5. and saythe that the Ire of God accuseth to cum for suche synnes. Lpke wyle we se by the punishmente of fornication, and oppression of virgins whiche is not inferioure to adulterie. The cite of Sichem, and the inhabitantes therof were destroyed, for the oppressinge of Dinah Jacobs daughter Gen. 34. Judas commaunded Thamar the widowe to be put to deathe, for dishonoring of widowhed Genes. 38. Phineas kylled Simiri the Israelite, with his hore Casy the Midianite, Num. 25. so that al kynde of adulterie is forbydden, and nothyng in thys case to be admitted, but the lawfull coniunction betwene man and woman.

But this is not all that this pzecepte forbiddeth, for as it forbiddeth the acte it selfe so doothe it adultery of the harte, and of the Ipe, lpkewyle the adultery of the mouth, as vnc chast and filthy

the.vii.cōmaundement.fo.lxxviii.

communication. The adultery of the handes that prouoketh or moueth the person that is not his. Salomon saythe he shall burne his cotte, that beareth fier in his bosome : and burne his fete that walkethe vpon the coles. Here is forbydden likewise the adultery of apparel, and so consequēte lye all excesse of meate and drinke, and other occasions, that are inductions to thys yle, and cometh of the concupiscence of the harte, forbydden in the scripture.

Peter saythe. 1. Pet. 3. The habit, and apparell of a woman shall not be in brydded and splayde heere, nether in laying on of gold, or costly aray. Ye se in our tyme, that many beare more vpon theyr backes then they be worth. A woman pampered vpon wyth precious stones and golde: knottyde behynde and afore wyth more perles, then her husbonde and she bestoweth in almes all dayes of theyr lyfe. An other sorte, that lacketh where wyth all to bestowe these charges: are adyllinge, and burlynge of theyr heere a longer tyme, then a godly woman that redeth the scripture to folowe it: is in apparellinge of thre or foure yonge infantes. If thys were onely in the woman, it were the lesse harme: but it is also in men, for there is not as muche as he that hathe but. 40. Shyllinges by the yere, but is as longe in the moornyng, to set hys berd in an order, as a godly craftis man woulde bee, in lomyng of a pece of harsey.

And not onely they, but also suche as shoulde geue their seruantes an example of sobriety: as well in the Clergy, as amonge the Cruple gouerners of the erthe. I speake not againste a decent and semely apparell of man nor woman:

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euery person in his degree. But that eche of them shoulde auoyde the excess and ill thereof that is forbydden in Goddes lawes, and rather studie to commend him selfe by vertues, then to be esteemed by his apparell, thus doth not God, but also Ethnykes teache, as *Licero. 1. offic.*

Adhibenda est mundicia: non odiosa, nec requita nimis, tantum que fugiat agrestem, et inhumanam negligentiam. That is to saye, suche a meane shoulde be kept in apparell, that shoulde be not to net, nor to filthye, but suche as myghte auoyde a rude, and bestelye negligence. In the .5. Math. and Luc. 6. we see how Christe interpreteth this precept: not onely to auoyde the euil it selfe, but also the occasions of it, sayinge if thyne Eye, or ryght hand offende the, caste them of. Where as Christe sheweth there is no occasion that can excuse adultery or fornication. As this Spine hath degrees in it selfe as yf se, and may perceaue by paynes rehersed: so is it more offence in one person then in the other, more in age then in youthe: more in the Magistrate, or Dynce, then in a priuate person, more in the teacher of Gods worde, then in the hearer.

And as the condicion of the persones agravat the offence, so shoulde iustice agravat the punishment thereof, and not to punyssh the one, and let the other go. There is noman more privileged then the other. As iustice is executed against the inferiour, so shoulde it be against the superiour. For as the one is subiect vnto the law of God, so is the other. There is another kinde of adulterye forbydden in this precept whiche Christe speaketh of *Mathei. 5. and. 19. cap.* which is vntawfull diuorcement of matrimonye where
as the

the.vii.comaundement.fo.lxxviii.

as the man putteth away the woman, or the woman the man, for unlawfull causes.

The same auctorite hathe the woman to put awaye the man, that the man hath to put awaye the woman **Marc. 10.** Christe sayeth there is no lawfull cause to dissolue matrimonye, but adulterie: for when the woman geueth the vse of her bodye to an other man, she is nomore her fyrste housbondes wyfe: nor the housbunde no longer the housbunde of hys wyfe, then he obserue the faythe of matrimonye wyth her: where so euer thys faulte happen, and canne be proued by certayne signes, and lawfull testimonies: the persones maye by the auctorite of Goddes word and ministerie of the Magistrates be departed so one from the other, that it shalbe lawfull for the man to marie an other wyfe, and the wyfe to marie an other housbunde, as Christ sayth **Matth. 5. 31. 32.** so that y man shall not nede to kepe at home wyth hym a woman, that is nomore hys then an other mannes: neither the woman such a housbunde as is nomore hers, then an other womans: **Marck. 10.**

Of these fewe wordes vcharitably cōstruyd good Christian reader there is by ignorant and lasciuious persones muche contrauerse: yf sent betwene many men, not by such as be able to iudge and gyue sentence in the mater. But by those that nether haue sene my worke that they might wyth knowlege haue condemnnyd it, or wyth charite haue sought wyth communication, or wytyngge, to haue sollicitate me to a recantation and condemnation of my iudgemēt in this behalf and by suche as vse will for reason, and spite for charite.

L.iii.

Wherefore

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Wherefore saying my worke wyl ettsones be Imprinted as my frende the Printer aduertiseth me: I thought it good to strengthen & soucoure thys my trewe doctryne grounded vpon Gods worde with such helpes as I may helpe, & warante the same by the word of God. Most humbly praying myne aduersaryes in the blud & passion of Christ, not to condene me nor my boke of affection, but either to answer me and my boke with disputacion where and before whom they wyl, so they be subiectes to Gods worde and to the sensure and iudgement of the holy and Catholike church, whose iudgement and learning hath and doeth defende my learning and sentence in thys behalfe: either charitably to wyte vnto me, that of their wytynges I may learne (as God knoweth I moste desyre.) Wherefore to amende and reuoke thys my learning so vncharitably condemned. And I do by thys my last addicion & mayntenaunce of my fyrst doctryne, protest, and declare vnto al y world that my fyrst doctrine in thys question is & shalbe euer more trewe, and I wyl stand to the defence therof, when, and where it shal please the Magistrates to appoynte wyth the daunger of Gods dyspleasure and therys: to whome I beare obedience, loue, and feare, accordyng to my most bounden dewtye. Wherefore my frende of frendshyppe be not to frendelye to fauoure me to muche: nor thou myne Enemye of Ennimitie condemne me not to soone. Wherefore now my defence I beseeche thee, and iudge of knowlege as thou wouldest be iudged, how I fense the innocency of my cause forsok thyrunto by thyn occasion and vncharitable flanders that woldes dyffame thou knowest not what, or wyne the victoie thou knowest

the. vii. commaunde. fo. lxxx.

well no when. This is nowe to helpe my fyrste doctryne by the worde of God vpon the diuorcement that I haue wrytten. But seynge the diuorcement cannot be vnderstande what it is, nor when it is lawfull excepte men know fyrst what Matrymonye is, what is the dygnite therof, and howe it shoulde be contracted, I wyl passynge by the waye shewe what Matrymonye is. And note it I praye the that thou mayste answer for me, whether I iudge contrary or besyde the word of GOD of diuorcement betwene man and woman.

Matrimonie is a lawfull coniunctyon of man and woman to be one fleshe, to brynge fourth chyldren, eyther to auoyde fornicacion.

Out of thys dyffynicyon maye be gathered the dygnite and also the begynnynge of Matrymonye.

Fyrst I say Matrymonye is a lawfull coniunction of one Manne, and one Woman. Math. xix. And by thys fyrste parte of Matrymony be excluded al whoredomes, adulteries, and vnlawfull coniunctions of Mannes, and Womannes bodyes contrarie to the lawe of GOD and the lawe of nature. And then where he sayeth in one fleshe, that is to saye, the Housbonde shall kepe his bodye for the Wyfe onelye, and the Wyfe her bodye for the Housbande onelye: is excluded that folyshe and carnall opinion that sayth a manne maye haue two, thre or moe wyues, and the wyfe as many housbandes.

Thyrdely the endes of Matrymonye be two. The fyrst for the procreacyon of chyldren, that they myght be the preseruers of trewe and Godly religion, by whom hys word might be set forth

L. v.

when

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wh:in the parentes be deade, as ye maye se by the hystoꝛpe of Tobie and Isaac. And here be damned as many as seke ryches, honours, oꝛ any oꝛther like vaine thynges of this world befoꝛe vertue. Also such as care not of what religiõ they wiues be, neyther howe they chyldren be bꝛoughte vp, thys neglygence lest Salomon, and also the chyldren of Israell. Eccl. i.

The other ende of Matrymonye is to auoyde fornicacyon. Seynge the Lorde made Manne to be a creature pꝛone and redye to assotiate an oꝛther sexe and kynd lyke to him selfe as God sayd. Gene. 2. It is not good that manne be alone: lest there shoulde be any vnlawfull connexion, God dyd institute and commaunde Matrymonye: to all suche as after the fall of Adam were in daunger of fornicacyon. 1. Coꝛinthioꝛum. vii. By the whiche instytucyon and commaundemente they be condemned that foꝛ pouertie, folyshe vowes oꝛ foꝛ calynes of lyfe, auoyde and refuse Matrymonye, yet tarpe in the meane season in the pꝛesent daunger of fornicacion and concupiscence of the flesh.

Wherefoꝛe the Lorde approueth thys to be Chꝛistiane Matrymonye where as the man and womā consent lawfully in the feare of the Lord, to lyue in the iustye and chastyte that may byng foꝛthe, and bynge vp they chyldren in the feare of the LORD. But thys Matrymonye is condemned nowe a dayes whiche prouoketh the pꝛe of God. Foꝛ thꝛee maner of wayes men offende in thys behalfe. First, men wowe, & couet matrymonye foꝛ affection. Then be they wel conioyned togyther of their owne consente, they parentes and fathers good wpll, eyther neglected, eyther auaricie

the. vii. commaunde. fo. lxxx.

anarpciouslye blynded rather wyth the respecte of honoure and ryches, then well perswaded for estymacion of vertue.

Thyrdely beyng thus conioyned there is brought forth the frutes of vngodlye and vnadvised Matrymonye: to say discorde and debate.

Wherof springeth the accustomed and vngodlye maner of dyuorcement, whiche might be auoyded yf men would vse thys onely remedy. If they woulde as Isaac, and Tobie did, fyrst praye vnto the Lorde, then to haue rather respecte vnto the mannes and womans vertues, then to theyr ryches.

Thyrdely when they be conioyned together, the one to beare godlye wyth the others condicions, and knowe theyr states, the man to be the head, and the woman glad to acknowledge the preeminence and superiourite wythoute dysobaynment for the ordinaunces of God.

But scyng these cyscumstaunces be seldome and rarelye obserued manye dyuorces happeneth moze then shoulde be, or can be lawfull.

Christ putteth onely one cause of dyuorcement, fornicacion. Mat. v. xix. Mar. x.

Therefore to speake of diuorcement, as we haue of Matrymonye we wyl take it from hys definition and nature which is thys.

Cerwe dyuorcement is a seperacyon and departinge of man and wyfe from the bondes and lawe of Matrymony, for the brekyng of the faith and promyse of Matrymonie, whiche made the man and the wyfe two in one fleche. I wyl not intrete of other causes of diuorcementes then fornicacion because my booke maketh no mencyon of any other.

But

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But I wyl come to the state of all this contras-
uersye betwene my contraries and me: Whether
it be as lawfull for a woman vpon dewe and suf-
ficient circumstances to put away her houbond
an adulterour, as the man to put away his wyfe
vpon the same circumstances beyng adultrix
and harlot.

Of thys contrauersye marke gen-
tly reader the resolution and answer, and marke
wythout affection, so shalte thou please G D,
instructe thy conscience, and not offende me thy
frende and brother in Christe.

Fyrst it is knowen to all men that it is law
full for the man to put away hys wyfe for for-
nicacyon, for such a faulte breaketh the knotte of
Matrymonye. The same is also lawfull for the
wife as it may be thus proued. First that the man
breaketh as well the bondes of Matrymonye by
the gyuyng the vse of hys body to an harlotte, as
the woman the vse of her body to the adultrour.
So that the lawe of reason admitteth the lawe-
full vniou and coniuction of two to be one, and
dysalloweth the violacion of the same as well in
the man as in the woman. Then Christe in the
cause of deuorsemēt for fornicacyon equaleth &
maketh lyke the mannes & the womans cause in
the respecte of adulterye. Marke the .x. Bede the
place and note it. For there he gyueth the same
autorite to the woman for fornicacyon, that he
geueth to the man.

Thyrdely the Ciuile lawe admitteth and ly-
censeth the same. Cod. lib. v. l. Consensu. Legiti-
ma. Bede Euseb. lib. iiii. and tel me whether thou
haue an example or not of a woman that put a-
waye her husbände for fornicacion.

But they objecte, and saye oute of the olde
lawe

the.bll.commaunde. fol. lxxxii.

lawe that it was not lawfull for a woman to put away her housbonde, but the man myghte put away hys wyfe. I graunt the same, but I am sure the poore woman was not compelled to live with her adulterous housbonde, for the lawe commaunded suche a villaine to be slayne and so put the honest partie to libertie, and so shoulde it be now a dayes, and then the questyon of divorcement would be ended. And in the same cause of divorcemente and to marre an other, Christe is playne Marke. x. Where as he geueth equall power as well to the man as to the woman, and to the woman as wel as to the man.

Then saye they agayne: yea but the man is the head of the woman. Herof insarre they, some priuilege and preeminence to appertaine to the man that is denyed and taken from the woman.

Trewe it is, and no man denyeth it the man to be the heade of the woman as long as they be one fleshe, and verie Matrimonye remainethe betwene them bothe, or els the housbonde is the membre of a harlotte & not h head of hys wyfe, and the wyfe the whoze and adultrix of an adultrour and not the trewe wyfe of her housbonde after that the faulte of adultrye is knowen, pronounced, and condemned by the worde of God, and the iudgemente of the Magistrate as is aforesayde.

Yet abiecte they agayne if it shoulde be lawfull for the woman to make a dyuorlse wpth her housbonde, Mariage coulde neuer be sure nor constant, for women would chaunge styl at their pleasures. I answer that there is geuen no such libertie to man or woman by the worde of God. For no honest man or honest woman wylle take any

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any suche libertie but rather feare the Lorde, and
wylle that neither they them selues, nor any other
shoulde neede thys permission and libertie of gods
des worde graunted Mat. v. xix. Mark. 10. Far-
ther I disput not of the fact but of the law it self,
whether the fact beyng done as I haue spoken
before may be suffered & accompted lawfull or not.
Also I woulde not that diuorcement shoulde be
lyghtly or at the wylle of euery manne or woman
done, but to obserue al these thynges. First I
woulde that bothe the man for hys part, and the
woman lyke wyse for her parte shoulde not for
any affectyon like occasions, or false suspicions,
neither yet credit euery slanderous tong.

Then if it happen cyther of theym to fynde hys
company on culpable and gyltye to attempte all
maner of meanes secretlye betwene them both to
amend the fault, if that auaile not to sollicitat the
same by honest arbiters and godly frendes.

And in the meane tyme þ innocent partie to pray
diligentlye vnto GOD for the partye that is in
the lapse.

Thyrdelye if none of these meanes proffyt them
to appell vnto the Magistrates who be bounde
to punyche the adulterous, or the aduiltye and so
to set the man or the woman Civilic in þ worlde
at libertye as the crime and fault hath alredye
sondyed them before God, for as the congregaci-
on and Magistrates be testimonies and iudges
of the Matrymonye when two persones are co-
pled togyther lawfullye: so be they testymonyes
and iudges of the seperacion whyche is graun-
ted for the vlawfull violatyng of Matrymonye.

the. vii. commaunde. fol. lxxxii.

nye. Neither dothe the Magistrate dissolue that God hath bounde, nor discople, that God copled but bee iudges of the adulterpe and unlawfull facte that hath of it selfe before dissolved that God coniointed. Thus seyste thou good Reader that I geue no licence, nor libertie to eleuat or demynyshe the dygnyte of Matrymonye nor neuer wyl by Gods grace.

Saynt Paule. i. Cor. 7. sheweth another cause of deuorſmente, when the one of the personnes beyng maryed is an infydele, and of a contrarye sayth. If thys person wyl not dwel wyth the other þ is his felowe in matrymony, and a chryſtiane, it is lawfull to breake the sayth of matrymonye, and marye wyth an other. So sayth S. Ambrose wytyng in the same place, of saint Paule: *Non debetur reuerentia coniugii ei, qui horret autorem coniugii.* That is to saye, the reuerence of matrymonye is not dewe vnto hym, that contemneth the auctour of matrymony. And in the same place, *Contumelia enim creatoris soluit ius matrimonii, circa cum qui relinquitur, ne accusetur alii copulatus.* That is to saye, the contempte of God breaketh the ryghte of matrymonye conscrnyng hym that is forsaken, lest he should be accused beyng married to an other.

Thou seyst that the lord Matt. 5. 19. geuith licence for adulterpe to deuorſe, and marie agayne, And Paule for infidelyte. The diuorſe that the Synoppes permit in their lawes, is no diuorſe but onely the name of it. For they wil not permit those persones, thus deuorſed to marie agayne. They saye, what God hath coniointed, man shuld
not

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Not separate. Who denieth that? God speaketh of the woman that standeth by the law, and ordinance of God, being lawfully married, and do the office of a wyfe. If adulterye, or the case of infidelite chaunce, man dissolueth not the Marriage, but the person selfe that offendeth, and the Magistrate is but a testimonye of hys, or her pyle fact, that hath broken, and dissolved that, that God coupled. And protesteth to the worlde, that they thus dissolved, may marry agayn, not wyth condynge the former marriage. Though the mannes lawes admit it not, Goddes lawes doothe, whose wordes, maye not be wrested out of tune, but all wayes applied to the end, they were spoken. The pharisees Mat. 19. capit. demaunded of Christe, whether it were lawfull for a man, to deuorle his wyfe, for euey cause, and to marie a nother: as all those dyd in the tyme of Moyses Deut. 24.

Christe answered directely to the question, and sayde, it was not lawfull for a man to put away hys wyfe, and marie an other, Excepte he committed adulterie. Then, and for that cause, it is lawfull now in the tyme of the gospell, as it was in the tyme of Moyses lawe. But for the frowardnes of conditions, or tediousnes of maners, men shoulde not separat their wyfes, nether from bed nether from boorde. Muche lesse marie an other. He or she, that cannot wyth wysedome amende the displeasaunte, and croked maners of his, or her mate: must patiently bare them. Remembryng, of Christe commaunde vs to be of suche a tollerance, and pacience to indure the obloquie, and iniuries of all men though they be our enemies: how muche more the mooselyte, and iniuries of a domesticall copanion. A harde crosse, but pacience must lyghten

the. vii. commaundement. fo. lxxxiii.

lyghten it, tyll god sende a redresser. Christ yet spea-
keth of an other adultery Math. 19. whiche those
committ; that marry at one tyme, two wyues, and
say, yf a man haue an hundred (as he maye haue,
as wel as two) yet all be but two; and one fleche
in the Lord. Christ dooth not so interpretat two,
Math. 19. capit. but referreth two, to one man, &
one woman, as the texte that he allegeth out of
Genie. cap. 1. 2. declareth, saying: haue ye not reden
that he, that made from the begynnynge: made the
male, and female. Therfore shall man leue father
and mother, & officiate hys wyfe, and shalbe two,
in one fleche. Thys texte admitteth no pluralities
of wyfes, but destroyed plaine p sentence of those
that defende the coniunction of many wifes with
one man. For as the begynnynge of Matrimonye
was but one man and one woman, created, and
married together: no more shoulde there bee now
in one matrimonie as Christ there teacheth, and
expondeh two in one fleche, and not thre or foure
in one fleche, the word of god muste bee folowed
and not the example of the fathers in thys case.
It is also forbydden by mannes lawes. Codic.
lib. 5. Tit. 5. de incestis et inutilibus nuptiis. Res
miment, qd ad ditione sit Romani nominis, his
nas viros habere posse vulgo patet. &c. it is com-
munely knowen that noman being vnder the ius-
ridiccion of Rome can haue two wyfes, saythe
the emperours Dioclet. and Maximian. 6. Paul.
1. Corin. 7. gyueth a godly precept if it were god
lye vbid, rede the chapter at the begynnynge. The
conclusion of the sentences is thus, speakynge to
the persons married, departe not thone from the
other except it be by consent for a tyme, to applie
M. i. falsynge

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ying, or sellynge, and breakynge of promys in all bargaynes, and contractes. Wher when there is taken from the lawe, that whyche is hers, that is to saye, when she taketh excusyon and pynyschemente of one il doer, and not of an other, not because they causes dyffer or be vnlyke, but that she is robbed by force of her iustyce, by the iniuste persones, and iudges, that iudge not by the law, but agaynst the lawe. As thys robberye of iustice is vled communely agaynst goddes lawes and mans: so hath it optayned a commune sothe sayinge amonge all people. Dat veniam coruix verat tensura columbas, that is to say, he geueth pardon to the rauens, and oppresseth the Doves wyth exaction. The sentence meaneth, that the greate Theues and Robbers are at libertie, and somtyme occupy the seate of iustice, when the litle thynges are hanged. He is not only a thefe, that by day robbeth, and breaketh mennes houses by night, but also those that by anye meanes let the thyng to be paid, that is dew, whether it be to the lawe, or to those that be vnder the law. Two manner of wayes al iniuries, and wronges are done. The one wyth holdynge an others ryght: and the other in takynge away an others ryght.

The thynges vniustlye wyth holden, are the goods of the body or of the mynd, of the body are these, the housband, the wyfe, the chyldren, the seruantes, the patrones, & the pupilles. Mony, ware, and all suche other thynges as is vled in the lyfe of man necessary for the body. If these thynges be trewly gotten, the ownoure muste Godlye vse them to hys glory and to the profyt of hys neyghbour, if they be gotten with fraude, gyle, & deceit, kepe they not, for they be none of thynne, restore they
to

the. viii. commaunde. fo. lxxxv.

to the ryght honour, or else it is theft, and noman
can dispence wth the for theym: though thou
shyue thy selfe to the p^riest and cause al the mas
ses of the world to be said for the, or if thou be de
lyuered from that supersticion bost of the gospell
neuer so muche.

Let the that trade the course of marchaundise
in they^r vocacion, beware of this daunger. Such
as hathe the cure of soules beware they holde not
their stipendes, and deserue theym not. Suche as
be scruautes that they eat not they^r masters byed,
& receaue they^r wages for nought. As for those
men that geue they^r wages, to suche as lyue an e
uill, and vncoupped lyfe as the most part of the
nobilitie dothe nowe a dayes: it is agaynst Gods
des lawes to kepe anye suche in they^r house, for
they mayntayne p^rinces whych is forbydden. 1. Cel
4. 2. Thessa. 3. and the scruaunte that receaueth it
committeth theft, for he is commaunded to la
bour with his handes to fede him self, and other.
Though it be v^lcd of p^rinces, potestates, and all
menne of the worlde, yet that excuseth not the
faulte before God. For it was neuer reden in the
lawe of God nor in the law of any man that had
knowlege in a commune wealth, that an yll man
was accompted as anye membre thereof, as ye
maye rede in Plato, and Aristot. what persones
be mete to dwell in a commune wealth.

Howe vncoupple a sort of people the euill men be
thou mayst se by the wytynges of Cicer. When
the Empire of Rome fell oute wth it selfe by ses
dicion. libro. 6. de Republi. and in an Epistol.
ad Varronem. Crudeliter enim otiosis minaban
tur: eratq^{ue} illis et sua inuisa voluntas, et mea ora
tio. Roman should retayne the wages of his ser

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namt, but satisfye alwayes hys couenantes.
Farther they offende agaynst thys lawe of God
that by force or violence, fraud or any other way
vniustly wyth holde and kepe any mannes chyld
be, or seruantes, as those do, that by force or frau
de marpe any mannes chyld agaynst the wyl of
hys parentes. Suche as haue greate forestes, or
parkes of dere, or Conyes, that Pasture, and
fede vpon theyr neyghbours ground. Or Colum
baries where as Deues assemble and haunte,
and those fede, of the poores corne: I refer it to
the charyite of eury man whether the keepyng of
suche bestes be not agaynste Goddes lawes, and
mannes lawes, and whether it be not suffered ra
ther for a fewe mennes pleasure, then for manye
mennes profyte.

If any man shuld kyl any of those beastes, it
were felonye in many places. Where as the lawe
Ciuille calleth those wyld beastes the goodes of
the ownour, no lenger thē they byde at home, or
haue a purpose to retorne home, whiche wyll ne
uer be as longe as they fynde good bayte in the
poores mannes pasture or corne, except they be cha
sed home. Whether those beastes be not as well
the poores mannes, yf he can take them in his pa
sture, as the owners, rde the lawe. Inst. lib. 2.
Tit. 2. De rerum diuisione et acquirendo illarum
dominio. I cannot tell wyth what good conscience
any manne can fare wel w the detrement of hys
neyghboure. Let eury man iudge with charyite
whether it be well done or not. As it is synne to
retayne vniustly these goods of the bodye, whe
ther they be ours or other mens: so it is to retayne
the goods of the mynd. As good counsell, learning,
wylcome or any other thyng else, that may ayde
oure

the.viii.commaunde. fo.lxxxvi.

oure brother in thynges of religion and vertew. And as every man that seeth hys brother wante thynges necessarye for the bodye, in case he helpe hym not hathe no charite in hym, as John sayeth. 1. John. 3. So he that seeth hys brother wante the knowledge of GOD, and good counsell, in case he ayde hym not the beste he canne, is culpable of hys brothers damnacion.

The other part that containeth the transgression agaynst thys lawe is, in takyng awaye another mannes ryght, or goods, whiche goods lyke wyle be of the body, or of the soule. Of the bodye as I rehersed before, whiche are taken awaye by force, or violence secrete, or apperteyne. As by theues, pyrates and other, that agaynst Goddes lawes, and mans lawes spoyle, and robbe. Lyke wyle suche as warre in the defence of anye comune wealthe, and vnder the pretence of warfare, thyncketh all spoyle, and rapes to be lawfull as those do that vnder the name of iustice comyt unpunysched all in iustyce. Suche as by fraude and craft in bying or sellynge, makynge of bargaynes or other contractes deceaue anye man is condemned by thys lawe of theste. As those that sell wares that be naughte, or corrupted, for thynges lawfull. The thynges that be good, for more then they be worthe, whiche vseth not their craft to profite manye, but for theyr owne private commoditie. Of this auarice, cometh vsurye, fraude, false contractes, breakynge of saythe and promyses, contempte of all truethe and honestie, forstallynge, and ingrossynge of markettes, compartes, and agreementes betwene the ryghte, that thynges may not be sold, as they be wor-

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the, but as their auarice hath agreed vpon. This maketh scarce of all thynges, and robbeth the poore men of euery comune wealth, and bringyng the greater parte of suche commodities as be in euery realme into a few ryche mennes handes, so that they cannot be sold as comune goods of the Ciuitie wealth, but as the gooddes of one private person, the whiche Monopolie of selling of one man, is forbidden, not onely in the lawe of god: but also by the lawe of man. *Leu. li. 4. 79. & yf vnder a great payne: Bonis propriis expoliatus, perpetuitate dānetur exiliū.* That is to saye: forbidding his owne gooddes to be dāned to perpetual exile, or banishment. Iustinian saw wel, whē one solie bought, because only he might sel again, was not profitable but hurtful for the comune wealth. As it is in buying, & selling of thinges mouable forbidden to vse fraude: so is it in the gooddes of the earth vnmouable, as lādes, houses, and possessions, which now in maner are only the gooddes of the ryche. And so haūled that the poore can not gyte as muche as a cotage to put hym selfe, hys wyfe, and hys children in, whiche crieth vengeance in the eares of the god of batel. *Esa. 5. re- de the ca, & se the curse of god against those insatiable raueners, & caters of the poore.* Yet whē they haue all together and suffreth not the poore to haue no house nor rent: they wyl occupy yet all craftes & trade of buying, & selling, that the poore man shall haue nother goods nor handye crafts to helpe hym selfe wyth all. Now doth these men heare, or rede the word of God that biddeth them geue theyr owne gooddes to the poore: whiche neither geueth theyr owne, neyther suffreth them not to bye at a reasonable price the thing that is not

the.viii.commaunde. fol.lxxxviii.

not theyre. The Empe. Honor. & Theod. cod. lib. 4. tit. 63. de comer. et mercat. gaue other lawes for theyr comune wealthes, wytyting in this maner. Nobiliores natalibus et honozū luce conspicuos, et patrimonio ditiores perniciosum vrbibus mercimonium exercere prohibemus, vt inter plebeios et negotiatoris facilis sit emendi, vendendiq; commercium. That is to say, suche as be of noble parentage, and bearing rule in the comune wealthes and ryche by patrymonye we forbyd to exercise bying and sell yng whych is hurtfull to cities, that among the comune sort of people, & occupiers in the trade of bying and sell yng myght be the more facile or comune. This facultie and trade of merchaundyes, that now is vsed for auarice, was inuented for a good purpose to communicate suche thynges as was necessarie for the lyfe of man & not to the vse that now it is applyed. Plin. in pan. Diuersalq; gentes ita comersio comiscuit, vt q; getum esset vsquam, id apud omnes gētes natum esse videretur. Such as god hath geuen goodes vnto or possessors of the word, shuld lue vpon the same, and he that hath one craft to lyue by, shoulde not occupie two for feare of doyng wrong to his neyghbour.

As for vsury and applyng of monye or anye thyng else to an vnrasonable gayneut is none other then theft. I would me shuld rather refrain from giuing of mony to agayne all togethe: the breake the lawe of charite, that helpeth wythout loking for gayne Lu. 6. Leui. 19. and also. Exod. 22. Deut. 23 because vsurye is playne forbydden. The lawes and constitutios of the magistrates cyuile admitteth certayne gayne, and vsurye, as pered cod. li. 4. ti. 32. though they be in many thinges

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ges scarce to be borne withall, yet I would they were well obserued, but suche is our tyme that euerp manne is in thys case, a lawe to hym selfe and taketh what he can. Here is forbydden also all games for money as dyse, cardes, cloythe, and other, whiche is verpe thefte, and agaynst charitye, that woulde rather augment hys neyghbours goods then make them lesse. For the diminution of any mannes fame, as when for vayne glorie any man attribute vnto hymselfe the wpt, or learning that an other brayne hath brought forth: whereof many hath complained as this of Virg. *Mos ego versiculos feci, tulit alter honores.*

They make a fayre shewe wyth an other bydes fethers as Ilopes croc dyd. This offence Mar. 3. calleth plagiu. Imponnes plagiario pudorem, spekyng of him that stole hys bookes. Suche as are appoynted to be commune, & publike receauers that twise aske the thyng dew of the people, ones for them selves and ones for the Lorde. Or such as beare offyce to se þe treasure of a comune wealthe preserved, and augmented as it is nede, with the reuenues that belonge to the same as receauers, auditours, tresurours, paymasters & other, commit more then thefte, yf they vse anye parte of the gooddes belongynge to a comune wealthe to a pryuate vse, pandect. libro. 48. lex. Jul. and causeth the superioure Magistrates to charge their subiectes wyth newe exaction, whiche shoulde not nede to be done yf all thynges payed by the people, were trewely brought home, and faythfullye leyde vp to the vse it was gathered for. A greater thefte yet is it to constrainy anye person that is fre, to do anye thyng agaynst hys libertie, as many tymes þe fader doeth hys sonne,
sell

the.iiii.commaunde. fol.lxxxviii.

sellē hym as a bondman, and mary hym where he lyst, and to whome he lyst. Thus offend lykewise, those that perswade any mānes chyldre to forsake thys parentes, or any seruauntes thyr master, and is punyshed in the law with death, or exile. It is also theste, to oppresse any iuste cause that is in contrauersye, by force, affection or auoyte of any superiour power, or request by letters, not onely against goddes lawes. Deut. 25. But also agaynst mannes lawe. Lodic lib 20. 2. Titu. 13. where as by these wordes.

Diuine admodum constituit D. Claudius consultiſſimus parens noster, vt iactura cause afficerentur. ii. qui sibi patrocinium potētiōrum aduocassent: vt hoc proposito metu iudiciarie lites, potius suo Marte discurrerent, quam potentiorum domorum opibus nitrentur. That is to say: the godlye and moste prudent prince, oure father Claudius were godly decreed, that those should lose their lute, that obtained the healpe of noble men: that by thys feare, all causes of contrauersies myghte be vsyd indifferentlye, rather then to depend of the estimation of any superiour power. If thys theste were auoyded poore mennes causes should fynde more grace, & riche mennes conscience more vertue. Especialllye the iudges that forgyte what place they be in, and serue the world more then God.

Howe deuillish and great offence it is before God, thus to corrupte iustice they maye learne of David Psalm. 82 that beginneth in Latin: Deus constitit in cœtu Dei. That is to saye, god sittyth or is present in the Senate, or place of iudgemente. Thys Psalm all iudges should learne by harte,

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harte, and practise it, I p̄hewpse marke the seconde verse of the Psalm, that saythe thus. How longe will ye iudge peruerselye, and corrupte iustice at the request of the ill. In the ende of this verse is a word in Hebrew *Sela*, the whiche of the Ebziciōs is diuersly interpretatid, Psal. 4. but to passe ouer other meanynges, where so euer thou rede it: thynke there is in the same verse some special and notable thyng to be marked. It is in this verse *Sela* here sygnifieth asmuche in Englyshe as though Dauid had sayd. Oh, howe great offence is it befoze God, to peruerce at any mannes request iustice, Or else Dauid put this word, *Sela* there as though he had sayd, It is a comune fault and accustomed maner of iudges to haue respecte of persones in iudgemente. The Psalm conteyneth but. 8. verses. The iudges may p̄soner lette them, and the better beare them in mynde.

The greatestt thysse domme of al is, Sacrilege in robbinge of the good appoynted to an holy vse. The goods appoynted for the poore, for the mayntenaunce of scoles to byng vp youth in, in suche learninge as shalbe necessarye for the ministry of the churche, and gouernaunce of the comune wealthe.

Or in takyng from the Ministers the condition and goods where vppon they lyue. Who should by gods lawes honestly be provided for, by the heades of the comune wealthe. 1. Thessa. 5. it is an horrible offence to take these goods away fro the godly vse they be appoynted to: so is it p̄like offence to enioy the vnderferuid. As those do that haue hospitaless, Spittelless, and other suche almose appoynted for the poore, and aplye it to their owne vse, the whiche crieth vengeance befoze

The. viii. cōmaundement. fo. lxxxix.

before God. Also those that are appointed in Colles
ges or Scholes to lerne, or teache for the stipende
they receaue, yf they do not their office comynge
sacrilege. Suche as lyue of spirituall tithes pen
sions, landes, or other Goodes appoynted to
teache the people the worde of God, and minister
hys holpe Sacramentes, in neglectyng their of
fice and dewtye, offend in the same offence. Or
when one man, and suche a one (whiche chaun
seth many tymes that doothe not, or cannot do
halfe a mannes office for suche a place) hath ma
ny mennes spuinges.

But of what so euer gyftes he be of, he should
not haue two mens liuinges which the Bishops
lawes admit by pluralites, and Cotquotes. But
this is clawe me and I wyll clawe the. If the bys
hops permitted not theyr priestes to haue two be
nefices, it may fortune the priest would lyke wyse
say, the Byshop should be bishop, but of one citie,
and in dede so it should be, and vntill the Magi
strats bring them to that poynt, it shalbe as pos
sible to heare a byshop wade godlye, and synply
throughe the scripture in all case of religion, as to
dyspue a camell throughe the Eye of an idle.

A great pitie it is to se, how far that office of
a byshop is degenerated from the originall in
the scripture. It was not so at the begynnyng,
when byshops were at the best, as the Epistole
of Paul to Tit. testifieth, that wylled hym to or
dayne in euery citie of Crete a byshop. Ti. i. cap.
And in case there were suche loue in them nowe
as was then towards the people, they would
say them selves, there weremoze to do for the best
of them in one cytie, the he could do. They knowe
that the pynatye church had no suche byshop:
ps

A declaration of

yes as be now a dayes, as examples testify vntyll
the tyme of Siluester the firste, a lytle and a litle,
ryches crept so into the church that men soughe
more her, then the wealthe of the people. And so
increased within fewe yers, that byshoppes became
princes, and princes were made seruauntes.
So that they haue set them vp with these almose
and lyberalite in so highe honoure: that they can
not plucke them downe agayne withall the force
they haue, what byndnes is there befall in the
worlde that can not se this palpable yle, that oure
mother the holye church had at the begynnynge
such byshoppes as vpd preach many godly sermos
nes in lesse tyme, then oure byshoppes hoyses bee a
byydelynge. Their household was the scole, or
treasure house of good ministers, to serue þ word
of god, and ministracion of the sacramentes. It is
be so now, let euery indifferent man iudge. The
Magistrates that suffer thabusse of these goodes,
be culpable of the faulte. If the fourthe parte of
the Byshoppyke remayned vnto the byshop: it
were sufficient.

The thyrde parte to suche as shoulde teach the
good learning. The seconde part to the poore of
the diocesis. And the other to maintaine men of
warre for the saue garde of the commune wealth:
it were better bestowed a greate deale. For it is
nowe yll vled, and bestowed for the greatest
parte vpon those that hath no nede of it, or else
vpo such yll men as shoulde be mayntayned with
no mannes goodes. It were well done to prouyde
for suche as by yll byngynge vp, cannot now
otherwyle lyue, and prouyde suche meanes that
here after no more offende in that kynde of lyfe.
If any man be offended with me for my thus say-
inge

The. viii. commaundement. fo. lxxx.

Inge, he loneth not hys owne healthe, nor Gods lawes, nor mannes, out of whiche, I am allwayes redye, to proue the thyng sayed to be true. Farther I speake it of loue and of no hatred.

The actes of the Apostelles dooth shewe that in the pyymatiue church such as wer converted vnto Christ vled a spynghuler liberalite towards the poore: and lykewise other wyters namely S. August. lib. 1. De ciuitate dei, that many me were founde ryche in Rome when it was taken by the Gothes, and again within. 14. yere after by Geysericus the kyng of Mandale but they were rich for the poore, and not for them selves or such as were ryche, and maketh mencion of one Paulinus the byshop of Nole a cyte in Campania. That was exceedynge ryche, but for the poore, as oure byshopes shoulde be, that now applye the best part of their byshopperies to a prodigal vse in theyr owne houses, or in large spes, and gifies, hospitalite, and other beneuolence vpon the ryche. Let all men, yea, they them selves (affection put a parte, and the loue, or study of many) iudge in thys case whether euer they rede in the new testament, or haue any one godly Byshop in pyymatiue church for an Example that vled the goodes of the holy goste, the ryches of the poore, the possessions geuen for the preservation of godly doctrine, and the ministerie of the church as they do. If it seme good vnto the Higher powers that thys yll may be tolerable, and borne with al, for the honoure of the realme, and doynges of such expedicions as shalbe expedient for them to do, when they be commaunded.

Their honours knoweth ryght well, that no chynge

A Declaration of

Chynge commendeth a realme more then where every man in hys degre, is as ryche as the scripture of God permitteth, and that bythoppe both moost honoure vnto the realme, that kepeth hys household and dispolet the same according to the forme, and rule of the worde of god. 1. Tim 3.

Titus. 1. as for suche expeditions in the euell wealthes as shoulde be committed vnto these ministers of the church, the commune treasure house shoulde beare it, they shoulde be resonably prouided for, and the reste, and ouer plus taken from them and put to some other godly vse. Loke vpon the Apostles cheefly, and vpon al their successors for the space of 400. Yeres, and then thou shalt see good bythoppes and suche as dyligently applyed that paynfull offyce of a bythop to the glorie of god, and honoure of the realmes they dwell in. Thoughe they had not so muche vpon these heades as our bythoppes hath, yet had they more within their heades, as the scriptures, and Histories testifie, for they applied all the witte they had vnto the vocation, and ministerye of the church, where vnto they were called. Our Bythoppes haue so muche witte, they can rule and serue as they saie in bothe states. Of the church, and also in the Ciuile policie.

When one of them is more then any man is able to satisfie, let hym do allwayes his best diligences: If he be so necessary for the court, that in cyuile causes and gyuyng of good counsell he can not be spared: let him vse that vocation and leaue the other, for it is not possible he shoulde do both well. And a greate oversight of the prynces, and Hygher powers of the Erth thus to charge them wpyth two bourdens, when none of them

the. viii. cōmaunde. fo. lxxxvi.

is able to beare the lesse of them boothe. They bee the kynges subiectes and mete for hys maiestie to chole the best for hys courte that be of the realme; but then they muste bee kepte in their vocation to preache onely the worde of God, and not to put them selves or be apoynted by othere to do thynge that belongeth not to a byshoppes vocation.

This is theste of suche goods as appartayne vnto the bodye.

There is an other kynd of the soule, as when the ministers geue not vnto suche as bee committed vnto theyr charge the worde of god, simply, and plainely in a tong knowen, and lede not the people towards the lyfe everlastynge as y^e word of god teacheth, to knowe that for Chyestes sake only without all respecte of workes, sinne is forgiuen, and that we are bound to do the workes that God commaundeth vs to do, and be expresse sed in the scripture, which is the regle and rule to lede the churche by, John. 15. Suche as preache mannes lawes and workes, not commaunded in the scripture robbeth y^e scriptur of her ryches. Likewyse those that attribute moze then is dewe, or lesse then is dewe, vnto the holpe Sacramentes instituted by Chyiste committed sacrilege.

They take from the sacramentes to muche, that saye, they be but external signes to knowe the churche of Chyist by, from suche as be not of the churche. As the Romaine ones was knowen from an other citizen by hys gowne, or those that say they may be donne & leste vndone as it pleaseth the man, that useth them. They adde to muche to the sacramentes that attribute asmuche vnto them, as vnto the grace and promys that they confirme. As to the Sacramente of Baptisme

A declaracion of

compleysson of synne, when it is but an externall
confermyng of it Roma. iii. And vnto the ho-
lye supper of the Lorde they attribute a dys-
turbacion, dyscrace, or exhybition of Chyestes
naturall bodye, where as it is but a confermyng
of the grace, & mercy that he bought for vs vpon
the crosse, wth shedynge hys precyous blode, and
death of hys innocent bodye, as the wordes shew
wth playnly Lu. 22. 1. Cor. 11. where Chyist saith,
he dyd not institute hys laste supper, that menne
shoulde bodely eat his body: but that they shoulde
do alwayes the same, in the remembraunce of his
death. And consider the grace, that he obtayned for
vs in his body and blode, & be thankfull for the same.
Great petye it is, that the Deuill hath so pre-
uailed in many mē, that obstinatlye wythout rea-
son, and auctoritie of the scripture, preache their
phantasies vnto the people of God, and woulde
perswade that theyr imagynacion, or dreame of
Chyestes holpe bodye, were true, and substantiall
bodye. But suche is the deuilles malice. Nowe
that many mē are perswaded that the substance
of bryed remaineth, & can no lenger deceaue them
in sensible thynges: he carryeth them to as greate
an ill, or worse then that, and woulde make them
beleue that a phantasie, or dreame of a bodye,
that hath neither, quantite, nor qualite to bee a
trew bodye. My good reader without al affecty-
on consider the reasons, and auctorite of Gods
worde, that I shall rehearse here bryefely agaynst
those thefes that robbe the humanite of Chyist of
all humane qualites and quantites. Fyyste they
iudge the body of Chyist, that is in heaue to haue
all properties, and condycyons of a trew man,
and of the same selfe body in the sacrament, they
take

the. viii. command. fo. lxxxii.

take away al the conditions, & quantites of a trewe mans body.

They must shew by the scripture, that one, and the same bodye, Iesus of Nazareth the seede of the holy virgin perfect god, perfect manne, consisting of mannes flesh, and a reasonable soule hath and hath not, at one, and the same tyme a bodye wyth all dimensions, qualtyes, and quantites of a trewe manne in heauen, and wythout all dimensions, qualites, and quantites at the same tyme in the sacrament. This put as a pyller, and foundatyon of thy fayth, that as he is a perfect God, wyth all the properties, and conditions of a trewe God, wher so euer he be, so is he perfect man, wyth all the qualites of a trewe man wher so euer he bee, consistynge of a reasonable soule, and mannes flesh, Joh. 1. Ebz. 1. They saye thou muste not iudge so carnally and grossely of Christs bodye. Helpe thou the scripture, and bid them shewe the, the place in the scripture that thou shouldest not iudge so of a trewe physycall, and mathematicall bodye whiche Christe nowe hath, as þe fingers of S. Thomas beareth recorde. John. 21. the handes, and Iyes of all the Apostles. 1. Jo. 1. and also his ascencion beareth record, Acte. 1. Let them proue, that they speake, by the scripture and shew where Christ was euer present in one place visible, and in another place present at the same tyme, invisible.

They say, we must speake as the scripture speaketh, that sayth by the breade Math. 26. Marke. 14. Lukes. 22 this is my bodye: and of these fewe wordes yll vnderstande they dreame, wondrous full misteryes, that the substantial bodye of Christs humanyte is presente, by miracle, and a way

R ii, celestial

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cellestall, passyng all mennes capacities, with many other far fet imaginations and new found termes, whych the scrpyture netter knewe of. Howe be it, if thou marke theyr conclusyon thou shalte fynd nothing but the name of a body whych they haue geue to thys chimere, and monstre that theyr phantasye hath conceived. They speake of the letter: and none goeth farther from it then they.

Christe sayde: This is my body that is betrayed for you, the whych was a visyble and sensible body as the eyes of those that saw him hange vpon the crosse, testefye. They saye it is an inuisible bodye that occupyeth not place: but the scrpyture sayth the contrary as thou seyst by the wordes of the supper. Luc. 22.

Hold them therfore by the scrpyture fast, and when they name the mooste holyc humanite of Christ, and would haue it wyth the byrd, byd the shewe the, the bodye, for the texte sayth that he shal come as visyble vnto vs as he departed from vs. Act. 1. If they say, that place speaketh, of hys comyng to iudgment and not of hys pascence in the Sacrament, deny theyr sayings. For the texte sayth that he shal be in heauen tyll that tyme of iudgement. Act. 3.

It is euill done of anye manne to speake as the scrpyture speaketh, and not to take the meynge of the scrpyture. God of hys mercy geue menne grace to know the treweth. Before Christ in hys supper called the breade hys body: se how he foresawe thys after euill, and phantastycall dreames, that men woulde take his wordes, contrary vnto hys mynde. In the. 6. of John he telleth hys dysciples, that to eatc hys bodye, was to beleue in hym. That auayled not, but straighte way

the. viii. command. fo. lxxxiii.

was sayed, the wordes that I speke be spirite and lyfe: and calleth them from the letter. Yet agayne the thyrde tyme in the same place saythe, what pfe se the sonne of man asende where as he was spake. By these reasones he toke away al bodely eatyng, and rygure of the letter. Lyke wyse after the supper, lest they shoulde dreame yet of a bodely ptesence, because Sacramentallye he called the bread hys body he repeted agayne the same wordes, John. 16. It is expedient that I departe.

Agayne, I go to my father. I came from my father into the worlde. I forsake the worlde agayne, and go to my father. Why shuld not these places holde theyr auctorptye, and teache vs to vnderstand these wordes, this is my body, scynge that boothe before, and after the Supper, Christ tolde them by playne wordes, he woulde not bee in the worlde, and so do the institution of it declare. That this Sacrament was, and shoulde be a memory of hys blessed passyon, and paines suffered in the fleshe: and not a dystribution of the fleshe, it selfe. Luke. 22. 2. Corinthe. 11. None of theym that putte thys corporall ptesence in the bread yet hether vnto, neuer coulde interpretate the wordes of the Supper arpyght. I woulde be glad to heare it ones if they wyl not admyt the alteracyon of the bread wyth the Papistes, they wyl, and can do non other wyse, but interpretate the wordes thus. Thys is my body. That is to say, very bread, and my body, and refer the verbe (is) to two dyuerse substaunces, to the bodye of Christ, and to the bread, whych is playne agaynst the nature of a verbe substantiue, to be at ones two dyuerse substantiis. Seyng Sainct Paule bothe interpretate, and expound this worde (is)

A declaration of

in the sacramente of circumcision (and all Sacramentes be of one nature) by this worde signified, or confirmed. Roma. 4. what woulde men meane thus to trouble and vex the church of Christe with newe doctrine. Also it is a commune maner of the scripiture, to attribute vnto the signe, the thinge mente by the signe. GOD knoweth, what a weake reason this is to save people must speake as the Scripture doethe, and woulde proue thereby, a reall, and bodely presence of oure sauoure that dyed for vs, and ascended into heauen. Spitteth at the ryghte hande of god almyghtye. And from thence shall come to iudge the quicke, and the deade. Did not Arius defende his heresye with as good an argument as this, when he spake as the Scripture doeth, and sayd: Water maior me est. My father is greater then I. O myght not a man proue by the same reason, that Elic, Elape, and all other Prophetes, before Christ came, to be deceauers of the people, & false preachers. For Christ sayde Jo. 10. as many as came before me were theues and murders. He that speaketh thus speaketh as the Scripture speaketh. There is not, nor neuer was Christian Reader, Heretick but spake in the defence of his heresye, as the Scripture speaketh. But toke not the meanyng with the worde, as we must do: excepte we intende to robbe the holy Scripture of her true sense, and vngodly forse the letter, from the true meanyng thereof: as those do, that rather constrayne the vncircumcised conscience with feare: then perswade them, with good Argumentes out of the Scripture.

They intricat the wyttes of men with sophistrye and illusyon that they knowe not what they heare.

the. viii. comāunde. fo. lxxxviii.

heare, neither they them selves what they say whē the oracyon is ended. For a trew body, they shew a blanche shadowe; or rather phantasie of a body and all they; wordes hathe broughte forth the no- thyng lesse then a bodye that they promysed to de lyuer vnto hym that they woulde perswade. As those that Bozace speke of:

Parturient montes, nascetur ridiculus mus.

They say he that belueth not they; wordes that they haue a true body with: *Hoc est corpus meum* Was neuer well perswaded of the fyrste artycle of hys faythe, scilicet, I must beleue that god is omnipotente. So we do. But with this reason they subuert themselves. Because ye se in þ̄ Sacrament *E D D* doeth not make the thyng they speake, & therfore it is not there, for yf he woulde it shoulde be: it must be a mannes bodye wth all the qualytes therof, for Churche hathe none other bodye, but that he toke of the holpe vyrgine, and is alwayes visible & subiect vnto þ̄ sentences where soeuer it be, John. 71. 1. John, 1.

When they trouble the with the wordes of the supper (*this is my bodye*) returne vnto all the sacramentes of the old Testament, Gen. 17. Exo 12, and thou shalt fynde that they were the conspyracyons of the thinges they were called and not the thyng it selfe. Romano. 4. Then loke vpon other places of the scrypture, John. vi. 16 Mark 16. Luc. 24. Act. 1. 3. 7. beleue thy credo. He ascended into heuens, Sytteth at the ryghte hande of God the father almyghtye from thence shall come to iudge the quicke and the dead. Wylte thou not beleue all these places, as well as the dreame of theym that Chokethe the wth one place of the Scrypture euyl vnderstande.

R. iiii.

Lette

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Let those vntractable men iudge, what they liue of the Sacrament and holy Supper of the lord. Beleue thou wth the Scripture that it is but a memorie of **CHISTES** death: a confirmation and mysterie of oure redemption. Luke. 22. 1. Corinth. 11. Luke. sayth, do it in the memorie of me, and lest any man should saye that memory is to receane the copporal body of Chyste. Daynt Paul. 1. Corinth. 11 interpretateth it playnly and sayth: the eating of the bread, and drinking of the wyne is done to shewe, the death and passyon of Chyestes body, till he come.

We must therefore in thys kynd of theft, and al other: study to make restitution, and to paye euery man his as it is wyrtten in the lawe, and Prophetes, Exodi. 22. Clape. 3. Amos. 3. Luke. 10, of the whiche restitution wyrteth Daynte Augustin ad Macedonium Epistol. 54. The whiche no man should prolonge, nor commende the dosing thereof vnto his executours but he that hath commytted the fault muste make the mendes in thys case, vnto hym that he hath decayed.

Yf thou canste not remembre whome, neyther howe muche thou hast defrauded: lette that be thy dayly studye to call to remembraunce some waye as well to restore the goods yll gotten, as thou foundest meanes to optayne them. And be no more ashamed to returne to grace, then thou were to lost it. If thou fynd no persones to who thou shouldest restore it, geue it to the poore, and not to suche as shall synge Requiem for the after thy death. And geue no lesse then thou hast taken awaye.

The goods that be trewly thine, thou shalt yf aright if thou obserue these two rules,

First

the.ix:commaunde. fol.lxxxv.

First if thou put no trust in them. Red the. 61.
Psalme. Math. 6. 1. Tim. 6.

Seconde if thou vse them to the honoz of God
to the necessyte of this present lyfe wythoute ex-
cesse, moderately wyth thy frendes for humany-
te, and aboundantly wyth the poze for chary-
te, so shalt thou haue ynough, and leue ynoughe as
Abraham dyd to hys sonne Isaac.

Caput. xii.

The nyntythe commaundement.

Thou shalt be no false wytnes
agaynst thy neighbour.

In the eyght commaundement ye se how God
bounde the handes of manne from robbing of
hys neyghbours Goodes the whyche is as it
were a manacle oz hand sacle, to kepe them from
doynge of yll.

So doeth he in thys nyntythe commaundement
brydle the tonge, from hurtynge hys neyghbour.
Whiche is if it be well vled the mooste precyous
membze of man, if the contrarpe mooste detesta-
ble, and pernicious, and yll incorreggible, ful of
pestiferous popson, Jac. 3. this precept comma-
ndeth a moderacyon of the tonge and requyrethe
the trueth alwayes to be sayde as occasyon re-
quyret, that noman hurt hys neyghbour whych
may happen where thys lawe is neglected manye
wayes. In the soule, in the bodye, in hys name,
oz in hys goods, and is comitted ether by worde,
wytynges, simulacion, dissimulacion, oz by a-
ny

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By other becke or spgne, whiche are all there for-
bydden. Likewise that nomā being called to bear
testimonie in any matter should speake other, the
the truthe, for he that is a false witness offendeth
both agaynst God and his neighbour. Here is
forbidden al kind of lies that be contrary to cha-
ritie. There be thre kindes of lies.

The fyrste men call *locolum mendacium*, when
in bording they merely speke of thinges vntrewe
that rather extende to exhilcrat the company, the
to any mannes harime. This kind of bording
is not commendable amonge chzistian men that
shoulde seke other meanes, to occupy the tyme w
all, and haue moze vice and lyghtnes then ver-
few, and grauyte.

The seconde sort of lyes is called *mendacium
officiosum*, and is required, when otherwyle
pl, or murder cannot be avoyded as ye rede Ex-
od. 1. where the mydwyes beinge commaunded
of Pharao to kyll all the males amonge the Is-
raelites, at the tyme of theyr byrthe, sayde, the
women of the Ebzews were deliuered before
they came to the. 1. Sa 19. Withol Dauids wyfe
by the same meanes sau'd Dauid. So dyd Jos-
nathas capl. 20. Dauid in the. 21. by thys meanes
optayned byrde of Achimelech the hyshe p:yste
in Robt, and avoyded the handes of Achills the
king of Gath. The thyrd kind is called *mediaciu
perniciosum*, a pernicious and hurtfull kynde of
lyinge that cometh of malice, hatred, enuye or
dysdayne and extendeth to the hurt of hys neygh-
bour. Thys kynde is damnable whether it bee
in ciuile causes, or matters of religion, speciallpe
to be abhorred in diuines and preachers of the
churche that cause men to erre from the waye of
saluation

the.ix.commaunde. fol.lxxxvi.

Saluation taught vs by þ scripture, and to byng
people frome the olde lerninge of the Patriar-
ches, prophetes, and Apostles, to the newe lears-
nyng of manne, from oure mother the holye chur-
che, and the spouse of Christe Eph. 3. from a chur-
che buylded vpon the doctrine, and foundation
of the Prophetes, and Apostles Eph. 2. vnto
the synagoge of the deuil, buylded vpon the doc-
trine of Antechriste. Here is forbydden al thinges
that hurteth, and not the thinge that can honest-
lye and charitably profyt the trueth, and a good
cause.

This law extendeth against those that by any
falle meanes contend in iudgement to overcome
a ryght cause, or molest an honest persone wyth
flanders, and lyes, or suche as fayne vntrew
accusacion, and crymes againste anye manne.

Who is not onelye damned by this lawe of
God, but also by the lawe of manne. For when
an vngodlye, and malicious person is suffered to
lye and speake what he lysteth unpunished, there
is nothyng more pernicious in the worlde to
make debate and to bryake charyte. There-
fore not onely Gods lawes requireth the flau-
nderer to bee punished with the same payne that
is dewe for the offence that falselye he hath
accused his brother of, Deuteron. 19. Math. 7
Luc. 6. But also by the lawe of the 12. tables in
Rome. Augusti. de Ciuita. lib. 2. capit. Instit.
lib. 4. Titus. 18. lib. 20. Pandect. de us qui
in iuriam irrogant, flanderours bee not unpun-
ished. Likewise those that secretlye intende
dissencion, or debate betwene persones, and hea-
res, of tales, that they them selves haue farned
out of theyr owne malicious interpretinge of a
thinge

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thyngs donne to a good purpose, or the wordes spoken to an honest end, contrarye to the trewe meanyng of them. Agaynst such speaketh. *D. In. de Auit. lib. 19. cap. 6. qui ponet in iudicio debet penam similem sustinere, quamuis sint vera, quia occulta manifestanda non sunt.* That is to say he that pponyth the thyng he cānot proue, though it be trewe, he should suffer the lyke paine hymself, for thynges secrete should not be openyd. Understande yf the matter spertaine vnto god, charite, the gouernours of the comune wealth, or vnto the comune wealth it selfe: then should the ill charitably be opened, yf it cannot be secretlye remedied. *Deut. 13.*

Here is forbydden all flattery and curpyng of fauour. In il that destroyeth, citle, and woylde, Baygneth in Moscs cheyre, in the court of princes, and euery pryuate house, where as men caryth not so they maye kepe them selves in fauour or come into fauoure what they prayle, or what they dysprayle, So it please theyr maisters, these Parasites, and seruile sort of men holde vp pea, and nay as the winde bloweth, whiche is of all seruitudes the greatest. It is not without cause that so manye wyse men haue geuen counsell to beware of this pestiferous kynde of people. *Lato Lum quis te laudat iudex tuis esse memento.* That is to say if any man prayle the, remembre to be thyne owne iudge. *Lice. de offici. 1. Cauendum est ne assentatoribus parefiamus aures, ne adulari nos siamus.* That is to say, we must beware we open not our eares to suche as prayseth vs falsely, and not suffer oure selves to bee flattered. None be so muche in daunger of these ill menne, and daungerous synne as the prynces, nobles,

The .ix. cōmaunde. fo. lxxxviii.

Nobles, and superiour powers of the crth. Theret
foze Duid, saythe.

Agmen adulantam media procedit in aula.

That is to say. The Cluster of flatterers walke
in the middes of the court.

To thys inhonest and filthy gayne ether po
uerty, or auarice stozeeth them as Cic. writeth ad
Heren lib. 4. *Duc res sunt que possunt homines
ad turpe compendium commouere, in opia atq; ac
uaticia.*

Farther there is here forbydden the iudge to
admyt, or any man to offe in iudgemente, anpe
partiall, foze wroughte, or concluded cause, in
case it be knowen: the person accused, may appel
ed a higher iudge and refuse the testemony, that
speake of hatred, or being corrupted other wayes
by loue, or mony, whether it bee al redye payed,
or yet to be payed, Cod. Lib. 4. Tit. 20. when the
lawe saythe thou shalt not aunswere as a false
wytnes agaynst thy neighbour, it declarcth that
it is lawfull to shewe the trueth when he is requi
red whiche condemneth the opinion of those that
thynke it not lawfull for a Christian man, to con
tende in any cause, before the ciuile Magistrates
of the Erthe. Remembze those .4. thynges in ge
uinge of testimonie, and then thou shalt not of
fende. fyrste remembze God, and the trueth, and
do for them as muche as thou mayst. 2. Put a parte
all affections, feare, loue, and hatred.

Consider what the cause is, and not whose
the cause is. If any man speake good, or yle, kepe
one eare stopped wyth thy synger, and heare him
that speaketh with the other. So dyd Alexander
the great, and when he was demaunded why he
dyd so: he sayde he kept thone eare close, to heare
the

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the other parte. And that is the greatest testimo-
nie that any man can haue to commende hys wis-
dome, and so we be commaunded Exod. 23.

Leuit. 19. rede the chapter. 3. **D**e thou sayne no
thyng, no: adde nothinge, to the cause whether
it bee good, or bad, as the Pharisees dyd agaynst
Chryste, and hys holy Martir saint Steuen. 4.

De thou hyde nothinge, no: dissemble, but spe-
ke plat, and playnly as much: as thou knowest.

If thou obsecue not these. 4. thynges it is not
only thefte agaynst charite, but also sacrilege a-
gainst God. Whiche he abhorreth Prover. 6

rede the chap. and shall not be unpunished. Deut.
19. capit. rede the place. . . The end of this pre-

cept is that we vse in all thynges a symple verite
towards all men without fraude, deceit, or gyle

in worde, and dede. And all that is before spo-
ken in many wordes, the same and hole, is that

we violate not, no: hurt with slanderous wor-
des, calumniate not the thyng well spoken or

done, no: other wayes, our brothers name, but
be glade in all thynges, to promote him, both

in goods, and fame.

Caput. xii.

The Tenth Commaundement

Thou shalt not couet thy neighbours house,
neither desyre thy neighbours wyfe, ether
his man seruaunte, ether his woman ser-
uaunt, ether hys oxe, ether hys Asse, ether any
thyng that is thy neighbours.

The .x. commaunde. fo. lxxxviii.

Asmuche as is necessarye for manne to lyue
an by right and godlye lyfe in this worlde
bothe towards God and man is repeted
in the synne commaundementes afore yf they
be obserued accordinge to theyr institution, and
minde of almighty god þ geuer of þ same. As he
despyeth al the externall actes of man to extende
vnto the glorie of god, and vilitie of oure neigh-
bour: so dothe he in thys laste precepte require,
that the mynde and soule of man be replenished
wyth all affections and dyspye of loue and cha-
ritie. That what so euer we do, it be don with-
out vayne glorie, and hypocryse frome the
hearte, not shewing one thyng outwardlye, and
haue an other secreatlye in the hearte. And
this commaundemente is referred to all the o-
ther as Chyeste saythe Math. 5. Though the
wordes of the commaundemente make mencyon
onelye of the concupiscens of suche thynges as be
our neyghbours possition. As hys house, his wife
with other suche Goodes as he hys.

And in this precepte is declared specially oure
infirmite, and weakenes that we are al miserable
sinners. Roma. 7. for neuer was there or euer shal
be, onely Chyist excepted but offended in thys pre-
cepte, to what perfection or degree of holynes so
euer he came vnto.

No creature bozne into the worlde coulde satisfie
this law: and all holpe saynetes had synne
remaynyng in them as longe as they lyued Psal.
142. 1. Ioan. 1. Roma 7. 1. Corin. 4. Psal. 129. 16. 31.
Job. 9. Exod. 34. of the whiche places we maye
serue to call for the greate, and inestimable helpe
of God that we maye be quyt, and saued from
this imperfection, in Chyiste Jesu, and accom-
te

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ted in him the children of God and satisfiers of the lawe Roman. 8. for by thys lawe is requyred suche a charite, and synccre loue towards god, and man: that the mynd should not haue as much as any contrary motion, or any resistance at al, to stayne the glorie, & bewty of this loue. Whiche comprehendeth all those commaundementes as fore reherced as Christe saythe. Matth. 22 Mar. 12. and lyke wyse Matth. 7. all thynges that ye woulde men shoulde do to you, the same do ye to them.

Thys is the law, and the prophetes. So that by these wordes ye may knowe what is the scope and ende of the lawe, truly none other thyng the to byng men to iustice and honestie of lyfe, and to make hym lyke vnto the law, & so vnto almighty God, whose ymage the lawe expresse the, and the more man confirmeth hym selfe to lyue after the lawe, the more he resemblithe the almyghtye God geuer of the lawe. Moles when he woulde breuely call vnto remembraunce the summe of Gods lawes saythe.

Et nunc Israel quid petit abs te Dominus deus tuus, nisi ut timeas Dominum, et ambules in viis eius: diligas eum, ac seruias ei in toto corde, et tota anima, custodiasque mandata eius. Deut. 20. That is to say. Therefore nowe Israel what dothe the lord thy God aske of the, sayng that thou shouldest feare the lord, & walke in his commaundementes, loue hym, and serue hym, wyth all thy harte, and lyfe, and to kepe hys commaundementes. And repetethe the same wordes agayne. 22. cap. the lawe would that our hartes shoulde bee replenished with the loue of god, of the whiche loue procedethe the loue towards
our

the .x. commaundement. fo. lxxxix.

oure neighbour as Paule wyrteth. 1. Tim. 1.

The occasion of al hatred that we beate vnto God, his holye worde, and oure neighbour, is the loue of our selves, & the vanite of this worlde. In this commaundemente is not onelye forbyd the effecte of yle, but also the effecte and desyre towards yle. Not onely the effect, lust, concupiscens prones, inclinacion, desire and appetite towards yle: but also when man is moost destitute of sinne, and moost full of vertue: mooste farreste from the deuill, and nerist to God: oute of hell, and in heauen, Philippens. 3. Yet is hys workes so vnperfyt, that if it were not for the fre, liberall, and mercytfull imputation of iustice in Christe Iesu man were damned. Roma. 7. 8. Psal. 143. He that considereth this precept well, shall the better perceaue the greatnes of goddes infinite mercye: and vnderstande the article and doctrine of fre iustification by fayth.

For all though the grace preuent the doyng of good, and folowe it neuer so muche, yet is the worke vnperfyt, and satisfieth not the perfeccion of the lawe, onely it is Christes merites that we be saued by. The whiche article the diuell mooste enuyeth, and goeth about to oppresse as much as is possible. Confesse thy self therfore in thy moost perfection and saye: Lorde God haue petie and compassion vpon me alwayes and for euer: thy vnprofitable seruaunt, Luk. 17. and when thou speakest of grace remembre it is not onely the fre gyfte of God to preuent the in doyng well, and to folowe the in the same, but also fre imputation of lyfe eternall whiche thou canst not merit neyther with grace, neyther without grace.

For as I sayde before to what perfeccion so

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what perfection so ever thou be come vnto: this lawe accuseth the. Thou shalt not coupt. But because thou trowest, and beleue in Christe Iesu thou shalt be saued, Iohn. 3. 4. 5. 6. and where as the lawe promyseth nothyng but vpon such condempn as we perforce it to the vttermoost, Christe Iesu take the from her, the yggure and extempyte of her iustye in vs, and layeth it vpon hymselfe. So that the blyss eternall that the lawe promyseth for workes: GOD geueth vnto vs by grace, for his sake that onely sarysried the lawe Christe Iesus. Roma. v. Epheli. i. Collo. i. Galat. 4. And in this Argument of fre iustification wyrteth, Saynte Paule in the leuen fyfte chapters in the Epistle to the Ro. where as in the 4. he putteth Abraham for an example that is the father of all beleuers, in whome we maye see howe the frendes of God are iustified, or obtayne the fauoure of God. And sayeth that Abraham was iustified by saythe. Gencl. xv. and before circumcision. Where as thou seest, two thynges.

One that the vncircumcised was iustified. The other that no man was iustified by the merites, or benefytes of the sacramente. I knowe he was promysed to be the heire of the worlde because of hym should be borne Christe Iesu the Lorde of the worlde. Ad credit, non per Legum merit.

This he beleued, and not by the law merited. Gala. iii. an other reason Paule allegeth that Abraham, and al other are iustified by sayth.

It is not possible that the promise of GOD shoulde be irritated or made vayne: but yf it dependeth of the iustye of the lawe, it could not be certayne

the .x. commaundement. fo.c.

certayne. Wherefore addeth he, freely by sayth, why
the saythe in obtaining remission of synne beholds
neth only the merite of God in Christ Jesu, and
lokeeth vpon none other merites. Yet marke moze
he sayth that grace is the heritage of the beluer,
by the iustyce of saythe, Romanozum. iiii. When
it is not meryt. Heredes nascimur, non emimus.
We are borne heires, and bye it not, as those say
that attribute remission of synne to workes or
Sacramentes whyche doth testifie or confirme,
the frendes of GOD, and not make them gods
frendes. Roma. ii. i.

Thus thou seest what the lawe is, howe thou
arte bounde studiouse to obey it, and howe it is
fulfilled in Christe Jesu, whose iustyce is thine.
If thou beleue in hym, as though thou haddest
perfectly satisfied the law thy selfe.

Certayne objections that kepeth man from the obedience of

Gods lawes solved.

Caput. xiiii.

I. Of tyme, and place.

As it is the manner of all Oratours not
onely to stablish the matter they in-
treat of, wth such reasons, Argumen-
tes, and probacions as best maye conspire,
and stablish theyr purpose, but also ad such
reasons, as maye incline the hearers to fauour
the thyng spoken: and likewise leaue in theyr
oppones such persuasions, as myghte in max

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Her pycke them forth, and by force constrainne them to put in effecte and practyse the thyng spoken of, and then to remoue suche impedimentes, and breake the force of suche contrarie Argumentes, as maye be objected to let the thyng, they would obtayne and proue. So doeth Moses in the booke of Deuteronomis as thou hast seene before, leaue no argumente nor reason vnspeken of, that myghte excitat, stirre vp, prouoke and foyle vs to the loue, obedyence, and execution of Goddes lawes, as the .28. chapitre of Deuteronomii sheweth. In the .29. and .30. he remoueth al the objections impedimentes, and letteth that wythholdeth vs from the obediēce, and doyng of Gods lawes.

The first Sophisme or carnal obiection is when men say it is no place, nor tyme nowe to lerne, or obey the worde of GOD, we be not in a monasterie, in the scole, or in the temple: we be in the brode worlde, and muste do as other menne do and rather serue the place we be in, et vtilare cum Lupis. Barke with the Wolfe then speake of the Scripture. So doeth they reason of tyme lyke wyle. Nowe it is to dangerous a season to reason any matters, let it passe tyll the worlde be more quyet, and suche lyke. As the Israelites myght haue sayde to Moses that commaunded to obserue thys law when they came into the lande of Canaan.

We obserued not these preceptes in the wyldeernes, wherfore then more in Canaan, we kepte them not for the space of .40. yeres; no more wyl we here after. This obiection he breaketh, and proueth that the lawe shoulde be alwayes obserued, and in euery place: and sheweth home the obserua

obseruacion of the lawe was rewarded, and the neglectyng of it punyshed. And declareth the same by examples. God fedde his frendes in the deserte by miracle frome heauen, and preserved all theyr apparell that it consumed not, nor perished in the wearyng, for the space of. 40. yeres. Then of Pharao and the two greete kynges of Melbon, and Balan, Sehon, and Og.

Caput. xv.

ii. Exceptiō of persones.

The second obiectiō is, when men put from them selves the obedience of the lawe vnto other. Daing, let the Priestes, and Monkes kepe the lawe and learne it. What should a Prince, Magistrat, or Gentle manne be bounde to learne and kepe all those holy rules. Farther, youth cannot be tyed to so strenght canons, it must not so be hydeled.

Suche as be parked in, with hyghe wales and seperated frome the worlde must obserue these commaundementes of G. D. Thys wicked acceptacyō of persones, Moyses destroyeth, and mooste Godlye repeteth and numbryth the membyres of the Church, the orders, and decrees of the same. Repeteth the wordes of the alpaunce. Sayinge: Nos omnes hodie stamus coram domino Deo vestro, Principes vestri, tribus vestre, Seniores vestri, prefecti vestri, atque omnes viri Israel. Paruuli quoque vestri, vires vestre, et peregrinus tuus. &c. That is to say. All ye thys day stand before the lord your God.

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your Princes, your tribes, your Elders,
your Officers, and all men of Israel. Your
Children, your Wives, and thy Best, and so
forth, Be in the place. And why they stood be-
fore the Lord, the text declareth. To entre a-
lance with hym. No maner of person is exclu-
ded from the lege. Whereby we knowe as Gods
mercy is commune for all menne, whiche is the
fyrste parte of the condycion expessed in the lege
so a lyke is the obedience towards the lawe re-
quired of all menne: speciallye of suche as be the
gouerners of the people in the mynisterpe of the
Church, or else in the gouernaunce of the com-
mune wealthe. If the preacher be ygnorante
of Goddes worde, and of a dissolute lyfe what
Godlynes or vertew can there be in his hearers.
If the King, Prince, Magistrate, or Rulers of
the commune wealthe, nor knowe goddes lawes,
nor folowe iustice, equite, temperaunce, nor so-
briete. What honestye or vertew can they looke
to haue in theyr subiectes. They muste geue
example of all vertew. Let them beware be tyne
that vse these objections, for yf they thynke to
haue God for theyr God, let them obserue his al-
liance. For he wyl punyssh the transgressours
wpythout respect of persons whosoener it be.

Caput. xvi.

iii. Presumpcion.

The thyrde objection, of Datanicall sophisme
is presumpcion or securite of Goddes wyll,
when men knoweth what is to be done
yet against his knowledge presuming of Gods
mercy

certaine argumentes. fol. clf.

Mercye doth the thyng that is yll. Thys horrible
 synne extendeth wondrous farre. The one sytteth
 in iudgemente and falsely iudgeth. The other
 clymeth to honour, and ryches by flatterye, vs
 surpe, simonye, extortion, fraude, and pyllynge of
 the poore. The other holdeth in the trueth to
 be spoken, and letteth out the lyes that should be
 kept in: wyth all suche other like vices, as raigne
 now a daies in the world. They heare by the wor
 des of God, that those yls and abhomynacions
 be cursed of God, yet hope they the contrary and
 thynke yet to haue Gods fauour, as the text saith
 Deute. xix. Rede and marke it: Cum audieris
 verba iuramenti huius, benedicat tibi in corde
 suo dicens: pax erit mihi, etiam si incessero in imas
 ginatione cordis mei, ut addat ebriam scienti.
 That is to saie, when he heareth the wordes of
 thys othe (where God sweareth to punyssh the ill.
 Deut. 28.) he promiseth good to hym selfe, saying
 in hys hearte, yea yf I walke in the pyngnaty
 on of my hearte, and take my pleasure there is
 no danger. This diabolical presumption is thos
 casyon that men not onely fall into dyuerse kyn
 des of abhomynacyon, but also perseuer in the
 same yll, let euery man iudge his own conscience
 and se. Agaynst the worde of God he taketh hope,
 as it seemeth hym of Gods mercye, whych is
 no hope at all, but the verye wyeth, and halt r of
 the deuyl to strangle at length hym, that is thus
 perswaded in thys ill, and dangerous opinyon.
 They thynke it is sayth, where as it is very arro
 gancy, a trewe knowledge of god, when it is but
 a deuyllysh illusion, and false opinion of man as
 it appereth in the same place by Moyses wordes.
 Non agnoscit Dominus ut propitiatur ei, sed furi
 D. lll. mabie

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habitu tunc furor Domini, et zelus eius in visum istum, et cubabit super eum omnes maledictiones, que scripta est in libro isto, delebitque Dominus nomen eius sub celo. Deut. 29. that is to saye, the lord will not fauour hym, but then be angrey, and kindle hys Ire agaynst this man, so that every malediction wrytten in this booke shall reste vpon hym, and the Lord shall destroy hys name vnder heauen. Rede the place, and lerne to auoyde such securite and sinister iudgement of GOD and his nature. The original, and fountayne fro whence this presumption springeth is ignorancie and a truste in other mennes vertues for whose merites they thynke to be saued. Some saye they haue Angels, and Archangelles, and many other holy sayntes in heauen that commend theyr saluacyon to God. An other trusteth to suche workes as maye be done vpon the earthe for hym, and he do nothyng hymselfe but lyue as he lysteth in a vayne hope, to haue solace in iniquitie.

This great offence is reuoced dyuerse wayes. First when men iudge nat a ryght of Gods nature that he is as angrey with sinne as scripture sayth. The seconde when menne iudge a misse of Goddes workes. When they se, he punished one for synne, he thynketh not that the same punishment appertayneth vnto hym. Moses teacheth, and setteth before the people the workes of God, hys wonders and meruelles donne in Egypte, in the epties of Sedon, and Amora, Adam and Seboim the which the lord subuerted in his Ire, and fury, and sayd these workes only punished not those that offended, but also shoulde teache all other men to auoyde Goddes dyspleasure: for to that ende miracles of punishment is bee done

certayne argumentes fol. cl.

don, as Christ saythe Luke. 13. tofore warne men of þil to come, and thus hathe he alwayes called men to penaunce.

If they woulde styll be naughte, at lengthe he punysshed cruellye, as not onelye the holye Hystories of the Byble testyfy where as ye see, kynges, and kyngdomes, haunged and destroyed, but also in prophane wytters ye shall see, by what myracles God called the Magistrates, and people of the commune wealthe to repensaunce. Titus Lypius libro tertio de secundo bello Punico, wytteth that an ox calued a horse, in the 7. booke, a Pygg varryd wyth a mannes mouthe, and a chylde borne wyth an Elephan-tes heade. Valerius wytteth libro. 1. capit. iiii. that a Mare foled a Mare in the kyngc of the Persians campe called Xerxes. Who as some wytters recorde, brought agaynst the Atheniens. 1700000. menne of war. Whom Themistocles the Captayne of the Grekes overcame in þe See. Herode wytteth thys Hystorie at large. Had kyng Xerxes consydered the worke of God he myght haue lerned that there was a god that woulde turne the force, and corage of hys hoyses men, into the feare and timidite of the tymerous, and fearefull hate. Liuius lib. 3. de vrbis origine wytteth how the heauens burned, and deuided it self in two li. 2. de. 2. bello Punico, the see bakes burned. The sonne was sene to fyghte wpyth the Mone, and lykewyse two Mones to be sene in þe day. lib. 3. he saythe that the See burned. These supernaturall workes myghte haue taughte the people of those dayes amendement of life hadde they not ben blynd as we be that neuer take profyt by any worke of God, otherwyle the to cate
the

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the reuenges of the earthe as the brute beastes of the same, nor no more knowledge of god by the motions of the heauens then the ox, or horse, that like wille see them, and yet neither the wiser neither the better. If we marked the.8. and.19 Psal. we shoulde knowe they were made to an other ende. The gentiles haue vs, all a way that turned by the reuolution of the yere that nothyng was durable in this mortall lyfe Hoat. Carmi.lib.4.

Immortalia ne speres monet annus, et alium.

Que rapit hora diem.

The third reason is that we iudge amysse of Gods promyses that sayth he will punyssh doubtles for synne all maner of people, bec they neuer so stronge as the prophetes alwayes testifie. Wle. in especiall. He sayde if the people conuerted not from theyr doyng of ill, God woulde kepe promise wth them, and destrope theyr lande, but they beleued it not but sayde, *Templum domini Templum domini. Templum domini.*

The temple of god, the temple of God, the temple of God. They iudge then as manye doo now adaye when they se their cyties, and contray stronge they thinke it is not possible to bee ouercome. So thoughte the Troians and deceaued them selves as the prophetic of Merri for he spake *Post certas hpmes vret Achaeus.*

Ignis Iliacas domos. Hoat. Car.lib.1.

An other so esteemeth the force of the people and putteth their confidence in the same sayinge: lette this babylonge preacher saye what a lytt God is not so cruell as he speaketh of. It shall cost many a broken heed before any enemy entre any partell of oure commune wealth, but truste to it if sinne bee not banished, for I see of God will finde a way

certayne argumentes fol. clxiii.

In at laste, and the deferringe thereof is onelye to call vs to a better life & not that he is a slepe, or approueth our yll life. Roma. 2. as thou seest example of the Israelities in the lande of Canaan whiche was passing stronge, and the inhabitants thereof the onelye commune wrath of God, as they sayde. The temple of God, the temple of God, yet at the last Nabucadnezzar that they looked not for was theyr destruction Chap. 22. make the punishment and the cause thereof whiche was synne and lerne to beware, taught be an other mannes yll.

Caput. xlii.

4. Curiosite.

The fourthe let or impediment is curiosyte & ouer muche searching the p: ptyes, and secretes of God when men of an ill, and y: sentious lyfe retorne not to penance as the scripture byddeth. But mounteth straighte waye into Goddes prouidence and predestination, considering the wyl of god that is made open to him in the scripture, that God woulde hym now to repent, and to receaue grace. Searcheth to know þ thinge that neuer was made open to mā or angell the enēt, & ende of thiges to cum. Thus reasoneth w him selfe, who knoweth what his laste houre shalbe, wherfore fauoureth god the one, and not the other. Some tyme the good maketh an ill end, and the ill a good. In this opinion, and miserable miserie he werethe all his wittes, and at the ende of his cogitations, synneth more abrusse, and doutfull objections then at the begynnyng

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synge, so that he cometh from this scole neither
 wiser neither better. Moles Deut. 29. remoueth
 this vngodly let, and impediment saying: Decrees
 et domini dei nostri reuelata sunt nobis et filiis
 vobis usque in seculum, vt faciamus omnia verba
 legis huius. That is to say, the secret of the
 lord our God is made open vnto vs, and vnto
 oure chyldren for euer, that we do al the pceptes
 of thys lawe. The whiche wordes playnly con-
 demneth our folye, and audacious presumption
 that seeketh to knowe what shall happen vnto vs
 in the houre of deathe, and wyl not knowe the
 thyng that shoulde be done in all oure lyfes, to
 say that God woulde haue vs knowe the thyng
 that is opened vnto vs in the scripture Goddes
 mercye promised in Christ Iesu, and folowe hym
 in all vertue. If we offende to repente, and leaue
 synne then hath he promised mercye, and wyl
 geue it Moles sayth cap. 30. Deut. Do the thing
 that thou arte byd to do, and folowe the wyl of
 God made open vnto the in hys worde. As for
 the dysputation of Goddes prouidence is a curi-
 osity, and no religion, a presumption, and no faith,
 a let of vertue, and fartheraunce of vyce. When
 thou hearest penance spoken of, lerne that
 lesson oute of hande lest peraduenture thou be
 neuer good scoller in Theologie, of goddes
 lawes. It fareth manye tymes wth vs that
 longe go to scole in diuinite, and yet neuer good
 diuines, as it fareth in the scole of Rethorike
 where as yt at the begynnynge the scolar profyte
 not as Aristo. saythe shall neuer bee good ora-
 toure. Therefore Moles saythe in the. 29. capit.
 Deut. Non dedit dominus vobis cor ad intellis-
 sendam et oculos ad videndum, atque aures ad
 audiendum

certaine argumentes. fol. ciii.

audientium vsq; in presentum diem. That is
to saye, God gaue you not a hart to vnderstande,
Eyes to see, nor eares to heare vntyl this present
daye. Here dooth Moses speke ironice, & semeth
to deny, the thig he woulde affirme. As Arist. or
Cicero mighte saye when they haue applyed all
their labour & donne the best they canne to make
their scolers lerned yet profyteth nothing. Then
departe out of the scole, and say vnto their audy-
ence: I neuer opened vnto you the science that I
taught you. Not that the faulte was in hym, but
in the auditours that neglected theyr dyligence
and doctryne. So doothe Moses now speake of
God, not that the faulte was in him, that those
vnpkynde people vnderstode not the doctrine
he taughte, but in the selues as it appereth in the
texte. For he vseth now the rode of persecution,
punnysheth them, beteth them, pea and kylleth the
because they would not lerne the thyng he taughte
them. Yea farther he sheweth that hys pleasure
was, they shoulde chose the good and leaue the
yl, to be in wealth, and auoyde the wo.

This argumente he proueth of his awne natu-
re, whiche is amiable, lounge, and holpe, inclyn-
ned to do well vnto man, and to be at peace with
hym. But because man of hys owne malys
contemneth the worde, and doctrine of God,
he is not onelye rigourouse, and seuer againste
manne, but also he waxeth so angry for synne as
he that chafeth, and moueth hym selfe that all
men maye perceaue by his countenance he is of-
fended. Therfore saythe the texte. Furabit furor
Domini. Dent. 29. that is to saye, the fure of god
shall smoke againste the synner. Dure gospellers
be better lerned the the holy gooste, for they wy-
dowe

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howe attribute the cause of punishment, and
 aduersite to goddes prouidence whiche is þ cause
 of no yll, as he him selfe can do no yll. and of every
 myschiefe that is done they saye it was Goddes
 wyll. The holy goost putteth an other cause as it
 is wyrtten here. Deut. 29. that is to say, Synne in
 man, and the contempt of hys holy word. Farther
 the payne is not inflicted by predestinaciō to lose
 man, but boothe p:destination and the affliction
 extendeth to call man from damnation Ezeche
 33. 1. Coz. 11. Psal. 118. Apo. 3. Clay. 26, 28. Heb. 12.
 Prouer. 3. Mat. 11. Roma. 11. Esa, 61. The blynde
 soothe saiers þ wyrt of thinges to cum are more to
 be esteemed then these curiouse and hyghe chym-
 mynge wyttes: for they attribute the cause of yll
 vnto the yll respectes and sinistre conuinctions
 of the Planetes. Refuse not therfore þ grace of
 freed, nor ones receaued hanye it not with il con-
 uersacion. If we fall, let vs heare almightie god
 that calleth vs to repentance with his worde
 and returne, let vs not continew in sine, nor hepe
 one synne vpon the other, lest at last we come to
 a contempt of God and his worde, for redemption
 is promysed to as many as repente as Moyses the
 moeth in the. 30. chap, Deut. and lyke wyse all the
 scripture, and examples therof. But remembre
 what the terte saythe that thou must conuerte vs
 to God, that by the meanes and mediation of
 Christe, and that with al thy harte and then thou
 mayst fynde remedye. Conuert not, to supersticiō
 and bye a Masse for thy synnes, or loke helpe
 of any saint: but ouelye of god as hys word tea-
 cheth, John. 15. for he that strake the for synne can
 heale the agayne. Say not in aduersite as Cicero
 sayd: *Nullusquis Deus, vel casus aliquis subueni-*
rit.

et, salut esse nequeamus, lib. 16. Epist. 148. For
there is nothyng in heuen no 2 erthe that saueth
but god alone.

Caput. xliii.

5. Desperation

The fyfte let or impedyment is desperation,
when as men thynke they cannot be saued,
but are excluded from al mercede. And this
is not a lyght and smale let for men that hath of-
fended. And is contrarie vnto Presumption,
for presumption hath some simile and shewe of
hope for althoughe man offende the wyll of god,
yet doth he trust in the doing and perseuerance of
yl that God wyll not punyche.

The whiche impiete and wickednes, taketh
from god hys iustice. Of the contrarie nature
is desperation, it taketh from God his mercede.

For when they offende and continue in synne
they thynke there is no mercede left for them.

The which synne and blasphemie thus procedeth
in man. The desperat person hath now his eye
in Goddes iustice, redeth, heareth, and seyth how
truelly, and with rigour he reuengeth the trans-
gression of his lawe. Beholdeth the examples in
whome God executed the same rigour and pu-
nishment, that his conscience is oppressed wth al,
consydereth his awne strengthe whiche is prone
vnto nothyng but vnto yll. Seeth how difficill,
and harde þe thinges be that God commaundeth,
speciallly because of hys accustomed and long con-
suetude in synne.

This

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This discorde, and progresse in that know-
ledge of synne beareth him in hande & it is impos-
sible to returne vnto God. Then doothe they for
the moze part abudge and shorteneth their awne
dayes, or else chose an other kynde of lyfe then
God appoynteth in the Scripture. As Sardan-
apalus the laste Kinge of the Assyriaunce pres-
cribed at hys deathe this rule to lyue by, and
lefte the woide of god, of whome Iustinus.lib.
1.wryteth.

*Ede, bibe, lude, post mortem nulla voluptas.
Cum te mortalem noxis, presentibus exple.*

Delitiis animum, post mortem nulla voluptas,

That is to saye, Eat, drynke, playe, for after
deathe there is no ioy.

Iuuenalis:

Et Venere, et cenis, et plumis Sardanapali.

Moses lyke a good phisicion teacheth a remedy
agaynst this dangerous disease, and sheweth the
waye vnto god, declareth that God is full of
mercy, and redye to forgue, and begynneth his
oration in this maner vnto sache as be afflicted,
and oppressed with synne: *Cum itaq; venerint
super te omnia verba ista*. That is to saye,
when there cometh vpon the all those thinges,
Deuteron.30. Rede diligently the chapter and
marke it. Moses sayth there when God hath
afflicted the for thy synnes and thou returnest
vnto him with all thy harte: he shall deliuer thee
from captiuitie and receaue thee to hys mercy as
gayne. Of the whiche texte lerne thys doctryne,
that God wyll alwayes forgue howe manye,
and how horrible, so euer the synnes be, Roma.
5. Ezechiel.33. Romano.11. Iohn.3. Math.11. and
learne to feare of presumption and to beware of
desperation

certayne argumentes. fo.c.

Desperation. God desireth thy obedience towards the lawe though thou canste not fulfill it. Apherwyse he desyrezeth to do well vnto thee, and not to punyssh thee. Hierem. 20. Rede the place and also Eccl. chapt. 49. Luke 15. and se what paternall and more then fatherly loue god almyghtye beareth vnto all vs myserable synners in chryste Iesu his onely sonne. Who is ouers by saythe, whiche saith, solye, & onely ledeth vs to eternall lyfe as Chryste saythe. Joh. 3. so the father loued the worlde that he woulde geue his only sonne for it, that all that beleue in him, cannot perishe, but haue lyfe euerlastinge, and so Joh. 6. He that beleueth in me haue euerlastinge lyfe.

But vnto this waye of lyfe (to Chryste by saythe) all men be not broughte after one sorte. For as mannes lyfe is not mayntained with one kynde of meates, but the childe with papp, the full age with stronger meates, the elthe wyth commune meates, the sykkes with suche as bee of lyghter digestion: so is it in byrnyngge manne to saythe in Chryste Iesu oure sauoure. One doctrine and learyngs can not do it, because there be diuerse sortes of people, in the worlde, Some Hypocrites, that would iustify themselves by theyr workes.

These knowe not the greatnes of synne, ne ether theyr owne imperfection, neither the damnation of God agaynst synne, Joh. 16. This man woulde not haue the free remission of synne in Chryst Iesu preached vnto hym, but the law and tenne commandementes, that by it, he lerne synne to knowe the horreour of synne and greatnes of Goddes Ire agaynst it.

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An other sorte of lyfe without all feare, and honestie, a fylthye lyfe, as wel of those that confesse the gospel, as those that hateth it: those because they knowe not the abhominacion of their sinne, and the seuerite of Goddes angre againste it, bee not mete to haue the gospel of remission of synne preached vnto them, but to be instructed in the lawe, and rather broughte to a feare of goddes punishmente, that remayneth for all impenitente persones. They shoulde be excommunicated, and punished with the disciplyne of Goddes worde, that fyrste they mighte knowe theyr synne, and acknowledge their damnation. Thus Christ taught the ponge manne that trusted in his owne workes, Marth. 19. Marke. 10. Luke. 18. because he was an Hypocryte, he preached not vnto him the gospel of fre remission of synne, but sende hym to the lawe and to the workes therof, not that he mente man coulde fulfill the lawe, or iustifie him self by the workes therof: or that Christ woulde not he shoulde be partaker of hys mercy, but that the hypocrite mighte cum to acknowledge of hys synnes, the Ire of God, and damnation of him selfe by the lawe.

The whiche thinge known, he shoulde be constrained of necessite, to seke hys saluacio by fayth in Christ Iesu, excepte he woulde perishe in hys synne. Saynete Paule dyd not byd the Corinthians preache faythe and remission of synne vnto the adulterour that continued in sinne: but byd them excommunicate hym, and as manye as dyd lyke offence, and that no man shoulde eat or drinke with hym. 1. Corinthe. 5.

But vnto suche as knowe theyr synnes, and be troubled with the heuynes thereof as Dauid was

was, that sayd Psalme. 38. Thy darteres lord are
shot in me, and thy handes oppresseth me. No
part of my bodie free from payne, because I haue
sinned. For I am drowned in synne and the
punishment thereof is moze waightie then I can
bear. The sores and woundes that thou haste
stryken me with all for my synne, synke, and
speweth out, fylthe and corruption for my trans-
gression, and so forth with a dolorous and las-
mentable oration. Rede the Psalme, it be-
gynneth, Lord chasten me not in thy Ire.

There shalt thou lerne trewe penitence. To him
and suche lyke as the lawe hath wroughte her
office in, appertayneth the preaching of the gospel
of remission of synne, and deliuerance frome
Hell in Christ Iesu. So christe preached vnto
Marpe Magdalen Luke .7. For as she had
most greuously offended, so knewe she her self,
and was afflicted with the dolours of hell, when
she came to Christ to know the way to heauen, he
sende her not vnto the law, for the law had fyrste
donne her office in her & made her asend. Therefore
poore wretche, she heard thy synnes be forgiven, &
thy fayth hath saued the. There is an other sorte
meete to heare the gospel, and not to be fered with
the lawe. To say, such as hath through Christ re-
mission of theyr synne, and walketh by faith in the
vocation of God, yet durynge thys mortall lyfe
beareth about with them, the reliques and reman-
ent of synne in theyr bodyes. To these men preas-
cheth Daynet Paule the Gospell Roma. 8. Nulla
condemnacoe est eis, qui insiti sunt Christo Iesu.
That is to say: There is no condemnation vnto
thē that are grafted in Christ Iesu, lest this mā

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Shoulde so muche sustayne the waight of the lawe as Paule maketh exclamation for feare of the figure of it in the .7. chap. Roma. Farther vnto this man it is also necessarie to mangle the lawe now, and then, to this ende to kepe hym in his office, in the feare of God, that by the lawe the affections of the flesh may be kept vnder, & by the Gospell, maye be preserued the spirite, and order of saythe.

This is to preache in the church of God. Not to feare the sorrowfull consciens with the rigour of the lawe: nether to flatter those Hypocrites, Epicures, and lasciuious gospellers with the promise of saythe, vntyll suche tyme as they amende, and the lawe donne his office in them. And in case preachers had vsed, and applyed the scripture to the vse it was wyrtten, and as thier auditours had neede, there had neuer ben suche a soden, and horrible defection from the Gospell in many places as now we see.

Caput. xix.

6. Ignorance.

The fyrte let or impediment where with men excuse them selves from the obedience of the lawe of god, is the pretence of ignorance by which they thynke shal excuse them. Thus they say: the scripture hath so many mysteries in it selfe, and is so hard for oure capacitye. Some tyme the letter, sometyme the spirit, and sometyme bothe must be vnderstande. Farther they saye the doctours braule, and chydre betwene them selves, and howe shoulde the vnlearned vnderstand it a right. Who can tell sayth an other whether this be the new law or not. If it were the trewe law of god, then

certayne argumentes fol. cliii.

then shoulde it contrepne all verities, and haue no
nede of mannes lawes. Nowe the greateste parte
of suche as hath the name of Christianitie, saye
that Goddes lawes saueyth no manne, instructeth
noman a righte, no it is not hollesome for manne,
except it be holpe, and ayded by the lawe of the
byshops. Thus the worlde oweth to the bishops
decrees that haue call. d the auctorite of the holpe
testament, that contayneth all treweth (whose
sufficiencie, and veritie is sealed with the precie
ous bloude of Chylste) into doubt, and not into
doubt onely, but cleue obrogated it, and preferred
theyr owne lawes. Confer theyr preachinges,
and ministracion of the Sacraments wpyth the
Holpe worde, and lawe of God, and se.

Other saye I haue no wytte to vnderstande the
worde of god, and if I had, yet haue I no leasure
to lerne it. Againste this objection Moses aun
swereth, and sayth this lawe is sufficient, is sim
ple, and playne, easye to be vnderstande, a perfyte
doctrine, and required of all men. Thus he pro
ueth it. *Preceptum istud quod ego precipio tibi*
hodie non est mirabiliter supra te, nec procul pos
situ. Deut. 30. that is to saye the commaundement
that I prescribe vnto the to daye is not far abo
ue the, nor put far from the. Rede the last halfe
of the chapter. By the whiche wordes it apper
eth that God hath made his will, and pleasure,
simple, and playnly open vnto hys people, with
apre sentences, and open wordes, and also put
the same nere vnto vs that we shoulde not seke it
with great daunger of our lyfe, to sayle into the
Indies for it, or loke it in heauen aboue, as these
that receaue al thynges by reuelacion or apparis
tions of Angelles, or other suche meanes. But

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Moses sayeth it is no nede of anye suche Enu-
daciours, and so sayth Abraham Luke. 16 For
man maye lerne out of the scripture what is to be
donne, and what not to be donne, what is the
condicion of the good, and of the bad. No nede
to seeke the knowledge thereof in Egypt, Athens,
or Rome. Sed valde propinquum est tibi ver-
bum, in ore tuo, et in corde tuo vt facias illud.
That is to saye, the worde is present, and at hand
with the in thy mouth, and in thy heart, that
thou shouldst do it. By these wordes we see, that
in the greatest synner that is, is a certayne
rule, and knowledge to lyue wel by, yf he dyd
folowe it. So confounded, S. Paule the gentiles
Roman. 1. of synne, because they knewe the euill
they dyd, was condemned by the testimonye of
theyr owne conscience. For the lawe of God
to do well by, is wyrtten naturallie in the heart
of every manne. He that wyll diligentlie search
hym selfe shall some fynde the same, and in case
manne woulde beholde hys owne ymage booth
in body, and in soule though there were no
lawe wyrtten, nor heauenes ouer oure heades
to testyfy the goodnes, and iustye of God,
and the equitie of an honest lyfe: mannes con-
science woulde tell hym, when he doothe well,
and when euill. Romano. chapiti. 2. Far-
ther the iudgemente, and dyscourse of reason de-
scrieth not onelye to lyue iustlye in thys worlde,
but also to lyue for euer in eternall felicitie.
Withoute ende, and that cometh by the
sanctitude of God whiche yet remaineth in the
soule, after the synne of Adam. Whereby
wee see playnlye that those excuses of igno-
rancy

certayne argumentes. fol. cx

rauncy be damnable, when man saith he could do well yf he folowed the iudgemente of hys owne mynde and coulde not lyue an euill life, for when he doeth euill he knoweth that he doeth agaynste the iudgement of hys owne conscienc. So that we se that the law of God, is ether outwardlye or inwardlye, or bothe, opened vnto manne, and by Goddes grace myghte do the good, and leaue the euill, yf it were not of malice, and accustomed doyng of synne. The whiche excuseth the mercy, and goodnes of God, and maketh that no man shalbe excused in the later iudgemēt, howe subtylly so euer they nowe excuse the matter, and put theyr euill doynges from them & lay it vpon the predestinacion of GOD, and would excuse it by ignorancie, or say he can not be good, because he is otherwysle destyned. Thys stoicall opinion reprehended Bozat. Epist. 1.

Nemo adeo ferus est, vt non misescere possit, si modo culture patientem commodet aurem.
That is to saye. Roman is so cruell, but may we make, So that he geue a willynge eare to discipline. All thoughe thou canste not come to so far acknowledge in the scripture, as other that be lerned, by reason thou arte vnlearned, or else thy vocation will not suffer the, all dayes of thy lyfe to bee a student, yet mayest thou knowe, and vpon payne of damnacion arte bounde to knowe the articles of thy faythe, to know God in Chryste, and the holpe catholicke church by the worde of God wyrtten. The tenne commaundementes to knowe what workes thou shouldeste doo, and what to leaue vndonne. The pater noster Chrystes prayer, whiche is a bypogmente, epitome

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epitome, or compendious collection of all the
psalms, and prayers written in the hole scrip-
ture. In the which thou prayest for the remp-
son of sinners as well for thy selfe, as for al other,
desirest the grace of the holpe goodes to preserve
the in vertue, and all other, givest thanks for
the goodes of God towards the, and al other.
He that knoweth lesse the thyng, can not be saved,
and he þ knoweth no more then this, if he folowe
his knowledge can not be damned, Joh. xiii.
There be two commune verbes that all menne in
maner knoweth, and doubtles worthy, that telleth
vs to knowe Christ, though we knowe no more,
is sufficient.

*Nos est nescire, sine Christo plurima scire:
De Christum bene scis, satis est si cetera nescis.*
That is to saye, to be ignorant, is to knowe
many thynges withoute Christe. If thou knowe
Christe well, it is sufficient though thou be igno-
rant of all other thynges.

**Thus I haue sayd in the ten holy
preceptes of almyghtie God,
acordynge vnto the scrip-
ture. fare ye well in our
only, and sole Joye,
and consolacion
Christe
Iesu.**

